Remember

by

Lowell Fillmore

REMEMBER

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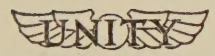

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"The Holy Spirit . . .
shall . . . bring
to your remembrance
all that
I have said."

THIS BOOK

is a collection of writings selected from articles that appeared in *Weekly Unity* during 1927-28-29 under the caption, "Things to Be Remembered." It has been published in answer to many requests that some of the lessons of "Things to Be Remembered" be put into a more permanent form for reference. The collection includes the articles that received favorable comments from readers of *Weekly Unity*.

Suggestions for meditation have been included with each chapter and arranged for daily use, so that the reader may practice them and thus use the lesson in working out problems to which the chapter applies.

The book has been divided into five parts for easy reference. The chapters are short, each being intended to bring out one phase of Truth in a simple and practical way.

There is no claim to originality in these articles, the idea being merely to try to help the reader better to understand and apply some simple truth, and, in the understanding and application of that truth, to find more lasting health, happiness, and prosperity.

THE AUTHOR.

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PART I

To Give You an Understanding of Some Essentials

TRUTH

Chapter 1

REMEMBER that Truth is eternal and unchanging. We say that Truth is certain, pure, and real; these are but man-made descriptions of Truth. Truth itself is a living thing and can be known only to those who contact it in Spirit.

It is recorded that Pilate asked Jesus the question, "What is truth?" The Bible does not indicate that an answer was made to this question. No doubt Jesus felt that an explanation of Truth in its larger, universal aspect would not appeal to Pilate's understanding. Pilate was familiar with Truth in an everyday sense. He knew whether or not statements made by his subjects were in accord with facts, but he probably gave little thought to Truth in its spiritual meaning. He was not concerned with the Spirit of righteousness as the fundamental principle of existence. He was a practical man and he wanted tangible facts. In order to answer Pilate's question in a way that Pilate could understand, Jesus would have had to spend much time reciting parables and making explanations.

However, at other times Jesus Christ pointed out the foundation stones of Truth so that all men might build upon them. He showed that love, good will, peace, harmony, and faith are the realities of existence, the truths that have stood

through the ages and will continue to stand even though heaven and earth may pass away. These truths are at the service of every one; but in order that they may serve any man, that man must also serve them.

Truth is unchanging; therefore, if any man finds that his life is at variance with Truth, the only thing for him to do is to change his manner of living. For Truth will not change; it will not leave its position and come to man. One who abides in Truth has the mightiest forces in the universe at his command. He has powers greater than the mightiest guns, and yet these powers would never be turned in destructive channels. They are powerful because they are constructive. It seems a little thing to say a good word, but wrapped in that good word is a principle that, if properly used, will set at naught all the evil in the world.

God is Truth. God is ever ready to protect, to heal, to prosper, and to inspire you, but to receive His good you must be willing to receive. Truth abides forever, and it is man's fault if he does not find Truth. Looking at Truth from afar will not suffice; man must be in Truth; he must make his thoughts, words, and actions conform so closely to Truth that no one can tell where the man's thoughts, words, and actions leave off and Truth begins.

Truth has existed from the beginning and is revealed to us as we grow in understanding. It is revealed to little children, but often is hidden from intellectual giants. Jesus promised, "When

he, the Spirit of truth, is come, he shall guide you into all the truth." Truth is, one might say, the backbone of all existence, yet it is understood by but a few persons. The average man takes Truth for granted without trying to understand it.

Truth is concerned only in a minor way with veracity. According to human standards I would be telling an untruth if I stated that I was well when I had the appearance of being ill. However, according to the spiritual standards of life, I would be speaking Truth, because God created me in the beginning as His perfect child. When I speak Truth I am talking about my real spiritual self, and that self must be perfect. Spirit cannot be subject to the ills of the flesh. When metaphysicians desire to help those who are apparently not well, they speak Truth for them; that is, they declare for the patient the truth of his real nature, which is health and happiness. This brings to his attention, in a spiritual way, the fact that he is really well and perfect. When this fact impresses his subconscious mind the result is perfection in his body.

Remember that Truth, when it is used aright, always sets the user free from bondage. Jesus promised, "Ye shall know the truth, and the truth shall make you free." When a person knows the truth about a subject he is free to coöperate with the elements with which that subject deals. The electrician who understands the truth about electricity finds his way unhindered in using that wonderful force. In the days when ignorance, super-

stition, and fear surrounded electricity, the race was bound to old equipment and custom.

Sin, sickness, fear, doubt, unhappiness, and all other negative things are not Truth; they are the opposite of Truth; therefore they hold in bondage those who accept them. Truth includes health, happiness, faith, love, and the other constructive forces, all of which set us free from bondage to the negative. The Spirit of truth is ever near, ready to help all those who are willing to be guided by righteousness and Truth.

Do not be afraid of losing your liberty by placing all your possessions of soul and body in the care of the Spirit of truth. By surrendering all to Truth, you lose your old life, but you take on the new—that is, you give up your old ways of selfish living and put on a new, spiritual life. You do not leave your body; you do not necessarily change your surroundings; but your world becomes a new world—a happy and joyous world. Jesus said, "For whosoever would save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's shall save it." When we become willing to give up our ignorant, superstitious beliefs, we by that willingness open the way for our true spiritual nature to express itself.

Suggestions for Meditation

Sunday. *I am willing that Truth shall make me free.*

Monday. *My mind is open and receptive to Truth.*

Tuesday. *Old thoughts of ignorance, doubt, and fear are cast out and the light of Truth shines clearly through my whole being.*

Wednesday. *Glory to God! Truth has made me free.*

Thursday. *I place my life and affairs in the keeping of Truth and righteousness.*

Friday. *I love Truth.*

Saturday. *I value Truth above all material riches.*

GOOD IS NOT EVIL

Chapter 2

REMEMBER that you cannot afford to characterize as evil the expressions of God in your life. The attributes of God are always good, wherever you may find them. Love, life, wisdom, harmony, peace, justice, honesty, beauty, and substance—all are good. They are attributes of God. We should recognize these attributes as good wherever we see them. Men may misapply them more or less, through ignorance and selfishness, yet they remain good in essence. It is the duty of the Truth student to realize this goodness, to affirm this goodness.

A Truth student should be able to realize a good quality so clearly and so surely that there will be no chance for a misapplication of it to occur. For instance, some disease germ, so-called, enters the body and begins to cause disease. The clear-sighted metaphysician realizes that a germ could not exist and be active unless it were alive. Then he would know that there is but one life and that that life is God life.

God being good, life cannot do harm, because all God life is harmonious. This realization would bring the life of the germ into harmony with its source of life and there could be no disease, because disease is not good. God does not work against Himself.

Realize the truth of this statement in Spirit:

God life in a germ cannot work against God life in you. You can name the life in the germ good or evil. Which will you name it?

If some person seems to be using his intelligence to defraud you, remember that intelligence —wisdom—is from God; there is no wisdom except God wisdom, and God wisdom is good. Good cannot defraud, and God's wisdom cannot be used to defraud you because God does not work against Himself. Name the intelligence in the business man God intelligence and it will have to measure up to that name. Call it evil and you have helped to misdirect it.

When you have love for some one and you criticize him, remember that love is good and contains no criticism. Forgive him, and his shortcomings are forgiven.

To express God perfection we cannot separate love and justice, or love and harmony, or life and success. The thought, "If this or that thing did not exist, then I would succeed," is not in harmony with God's expression. Success is not in death; success is in life.

If there lives a person or a thing that you think hinders your success, then know that the life of that person or thing is a part of God, and that your success is also a part of God; that life is good and it cannot work against your success.

When you call life evil you have turned its beneficence away from yourself. If you characterize as evil the life in some one else, you are condemning your very life, for we are all one in God. But when you know Truth, when you know

that life is always good because it is of God, then that person cannot be your enemy.

God life cannot work evil; it is your thinking which determines whether life shall be good to you or not. If you hate the life in any one, you are calling that evil which is your own good, because the same life is in all. You cannot afford to brand as evil any of the attributes of God. As you call God's attributes good, they become good in your life. As you call them evil, you grow out of harmony with them.

Do not condemn the life in your own body; do not condemn the wisdom in your own mind. Do not call anything evil that is of God. Surely the substance, the life, and the energy of your body are of God. When you have realized that all substance, all life, all love, and all power are of God and cannot be evil, you have taken all power and life and substance away from Satan.

Live, rejoice, and give thanks for omnipresent goodness in you, and through you, and about you. This goodness will manifest in an ever increasing degree as you are able to name it and to recognize it.

Suggestions for Meditation

Sunday. *There is but one God, the Good.*

Monday. *There is no evil life, because all life is of God.*

Tuesday. *There is no evil intelligence, because all intelligence is of God.*

Wednesday. *There is no evil power, because all power is of God.*

Thursday. *There is no evil substance, because all substance is of God.*

Friday. *There is no evil love, because all love is of God.*

Saturday. *There is but one Presence and one Power, the Good omnipotent.*

WHERE IS THE KINGDOM OF HEAVEN?

Chapter 3

REMEMBER this part of the Lord's Prayer: "Thy kingdom come. Thy will be done in earth, as *it is* in heaven." This phrase is too often repeated mechanically. If the kingdom of heaven is a place that can be reached only after death, why did Jesus make the request that it come on earth? If it should come on earth, as Jesus prayed, we should enjoy it while living.

The opening words of the prayer, "Our Father who art in heaven," locate the Father, God, in heaven. Jesus often spoke of the Father within man. If the Father is within man and is in heaven, then the kingdom of heaven must be within man.

In parables the kingdom of heaven was likened to a pearl of great price for which a man sold all his possessions so that he could buy it. The kingdom of heaven was also likened to leaven which was put into meal, leavening the whole lump. How could a place off in the sky, to be known only after death, be able to leaven anything here on earth? The kingdom of heaven within one is like leaven, because one's appreciation of it grows. When we find the glory of the kingdom in a few of our thoughts it spreads to all our thoughts. Jesus said at another time, "The kingdom of God is among you." If the kingdom of God is among us and within us, it must be a

state of mind, because surely there is no room in us for a place with streets, walls, and mansions. But there is abundant room in us for ideas and for states of mind. The state of mind which is most valuable is the pearl of great price; it is the vision that recognizes the presence of God. God's presence is of more value than all the riches of the world. God is present everywhere, but we must learn to see Him.

In the perfect state of mind we actually realize our oneness with God; we find that we are, in Spirit, part of infinite love, infinite harmony, infinite peace, infinite wisdom, and infinite power. When we are in this state of mind we have found the Father within us, the kingdom within us. When we shall express this realization of the kingdom we shall have brought the kingdom into expression "in earth, as *it is* in heaven."

How does our finding the kingdom affect the earth? It makes a new earth: our old associates become new men and women; our old business takes on a new and a prosperous aspect; our old surroundings are improved and made glorious; for us, days and nights are filled with joy and thanksgiving; our bodies are filled with health and our affairs with prosperity; we find a new purpose in life. It is possible and necessary for the kingdom of heaven to be established on earth for every one of us.

Some have established hell in their lives. They do not enjoy this, yet they persist in keeping it, by keeping an adverse attitude of mind. They prefer to search out the unpleasant conditions of

life, to observe and to study weak, unhappy, discordant appearances, rather than to use their time and their energy in studying and in praising the good and the true.

Man is a free agent. He has received dominion. He can exercise that dominion by using the creative forces of mind to make positive, good, worthwhile creations, or to make their opposites. You can practice finding the kingdom; you can practice bringing the kingdom into the earth as it is in the heavens. The kingdom of heaven is near at hand, whether you know it or not. When you know it, actually know it through faith and understanding, you enter it consciously. When you enter it consciously, you begin bringing the expression of that kingdom into the earth. The only way to enjoy the kingdom is to enter it. The only way in which you can enter the kingdom is to make yourself worthy of it. You can make yourself worthy of the kingdom by believing in it, by desiring the kingdom more than anything else, and by deporting yourself as a king.

Would a king in his costly robe stoop to dig in the mud puddles along the road? No, his mind must be upon the important problems of his kingdom, as he walks in the beautiful paths that are prepared for him. If we would walk in the kingdom we must not turn to dig in the mud of criticism, gossip, faultfinding, hatred, lust, and greed. Nobody really wants these unpleasant conditions in his life, but through ignorant habits of thought many of us feel that it is our duty to indulge our feelings in these negative ways. We take it for

granted that we should express righteous wrath on occasions. Everybody values love, good will, happiness, health, prosperity, harmony, and kindness, and is searching for these things. These blessings can be found only in the kingdom, and we can find the kingdom only by bringing our thoughts into harmony with the spirit of the kingdom.

Many of us think that we have much to overcome, wrongs to right, duties to perform, before we can enter the kingdom. We shall never enter it if we wait on all these things. If you were starting on a journey to a beautiful city, would you stop to pick up all the stones that were out of place in the paving? Would you take part in the quarrels of the persons whom you met by the way? Would you turn into homes to meddle in the business of those who lived there? Would you cut down unsightly weeds by the roadside? No, you would not, if you expected to get to the city. You would conserve your strength and use it to convey you to the city. You might observe the scenery as you went along, but your expenditure of effort would be in the direction of the city. So when you desire to enter the kingdom of God within you, your thought must be of the kingdom and of the things of the kingdom. You must let alone that which has nothing to do with the kingdom.

Suggestions for Meditation

Sunday. *The kingdom of heaven is within me.*

Monday. *"The Father abiding in me doeth his works."*

Tuesday. *"Thy kingdom come. Thy will be done in earth, as it is in heaven."*

Wednesday. *The kingdom of heaven is within me, but when I have found it there, it shines without me.*

Thursday. *My eye is single to the kingdom.*

Friday. *The kingdom of heaven is the pearl of great price.*

Saturday. *Realization of the kingdom of heaven grows by practice.*

YOU ARE SPIRIT

Chapter 4

REMEMBER that you are Spirit. The real you is not seen by the physical eyes of man. Your associates know something about you by your words, actions, and the appearance of the body in which you live. God made you in the beginning in His image and likeness, and God is Spirit. When you remember that you are Spirit, you are not subject to ill health, poverty, or unhappiness, for Spirit cannot be affected by any of these negative beliefs.

The whole universe is Spirit, but its expression is called material; also, your body expression is called material. However, everything is spiritual: the material universe is just one phase of Spirit.

If you believe that you are material and not spiritual and that the things about you are merely substance devoid of life and intelligence, you are putting yourself under a law of limitation and are making yourself unhappy. Mankind has for thousands of years been more or less under a wrong belief about matter and has suffered inharmony, sickness, and poverty as a result. We cannot condemn any so-called material thing and name it evil, for no material thing is evil until it is brought into wrong relation with mind and is considered evil.

You do not need to suffer, you do not need to be unhappy, you do not need to be poor, because

God did not intend you to be anything less than His perfect, happy child. As soon as you bring yourself into a realization of what you are, then you will begin to see the reality of health, happiness, and prosperity; you will become conscious of your true, spiritual self by believing in it and by conforming your thinking to the Christ standard. You will conform your thinking to the Christ standard when you replace thoughts of hate with thoughts of love, thoughts of pride with thoughts of humility, thoughts of impurity with thoughts of purity, thoughts of ignorance with thoughts of wisdom, thoughts of unforgiveness with thoughts of forgiveness, thoughts of discord with thoughts of harmony, thoughts of sorrow with thoughts of joy and thanksgiving, thoughts of doubt with thoughts of faith, and thoughts of death with thoughts of life. Making these changes in your method of thinking will take practice, but when you have disciplined your mind so that it is raised to the Christ standard, you will understand that you are truly a spiritual being and have dominion over all things.

The real of everything is invisible. The real of Unity at Kansas City is not the publications, the machinery, or the buildings; it is the invisible spiritual consciousness that has been built through more than forty years of consecrated thought and concentration upon the Spirit of truth. Unity has established an invisible mansion in the kingdom of the heavens. This mansion is invisible but may be contacted by all who join us in Spirit. This consciousness spreads to the ends of the earth

and helps countless seekers to find healing, happiness, and prosperity. The magazines, the machinery, and the buildings are but outer expressions of the true Unity and are the means by which contact is made with all humanity. We are proving that as our consciousness grows and as the work needs to expand, substance is furnished in an outer way for the growth of equipment and buildings. We like to think of Unity as a spiritual organization which is uplifting mankind and helping it to understand the Truth about itself.

"As he (a man) thinketh in his heart, so is he." If you think that you are a poor, miserable sinner or that you are a material being, then you are—because you have thought so. When you declare that you are Spirit, then you begin to take on a higher form of expression and the cells of your body become harmonious and filled with the perfect expression of God's life, substance, and wisdom. Of course, it is necessary for you to continue in the thought and realization of your spiritual source in order to picture it forth in your body and affairs. God is no respecter of persons but is at your service just the minute you make possible His free expression in and through you by your mental attitude and by your coöperation with Him.

Suggestions for Meditation

Sunday. *I am Spirit.*

Monday. *Because I am Spirit I am master of all my problems.*

Tuesday. *Because I am Spirit I am healthy.*

Wednesday. *Because I am Spirit I am prosperous.*

Thursday. *Because I am Spirit I am happy.*

Friday. *Because I am Spirit I am wise.*

Saturday. *Because I am Spirit I am harmonious and peaceful.*

A LESSON FROM THE RADIO

Chapter 5

REMEMBER that radio programs are carried round the world upon invisible waves.

A real substance fills all the space between the transmitting station and the receiving station, even though these stations may be thousands of miles apart. The vibrations made by the human voice and by musical instruments are carried in this substance somewhat as a wave made in a pond by a pebble is carried by the water.

The point that I wish to bring out is that substance is everywhere present, even interpenetrating the grosser substances which we call matter. A radio wave goes right through the walls of a house. The fact that we cannot see, taste, smell, feel, or hear the omnipresent substance does not disprove its existence. We know that it is here because of what it does. Waves do not travel in nothing; and we know that the waves do travel because we get their messages on our receiving sets.

This substance which transmits messages to our radios has been all about the earth since the beginning of time, yet was not known to man until recently. It was there waiting to be used. It was closer "than breathing, and nearer than hands and feet," yet we did not know about it. We know it now only by our use of it. This illustrates in a way how God is everywhere pres-

ent and yet is not known to everybody. God is known only to those who make use of His laws or of His presence. Through faith and prayer we know God. Through faith and prayer we find the wonders of His presence.

Yes, these wonders are genuine, practical. They are not imaginary; they are real: food, clothing, happiness, inspiration, health, love, and life; they are actual things just as radio music is actual, even though it may come across invisible, silent spaces.

A prayer goes out into the invisible substance of God and causes a movement which affects material conditions. A prayer of faith goes out into the invisible Spirit of God, asking and giving thanks for health, and a movement of health is started in the invisible which moves right into the human body, producing health. How does it enter the human body? It enters through the invisible thought body which is the "receiving set."

God is love. His love envelops us like the invisible ether that carries the radio message. We cannot actually get away from it, but by being unloving we can cease to coöperate with it. When we think thoughts of love we produce a result in the universal love substance. That substance begins to move and to produce good conditions all about us and in our body. The first commandment is that we shall love God with all that is in us. This is fundamental in our using God's law. Love is a magnet for good. It attracts health and prosperity. Love is the greatest thing in the

world because it is nearest to God, for God is love.

Suggestions for Meditation

Sunday. *God is near.*

Monday. *God is love.*

Tuesday. *God is everywhere present.*

Wednesday. *God answers my call when I send it in love.*

Thursday. *I contact God through my faith and love.*

Friday. *Good is everywhere present, and I find it through faith.*

Saturday. *I fear no evil, for God is close at hand.*

LIVING SUBSTANCE

Chapter 6

REMEMBER that there is but one substance in the universe and that this substance is good. All things are made out of this good spiritual substance. Paul says, "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear."

Scientists explain the organization of the world by telling us that there are electrons and protons which make up atoms and molecules. These electrons and protons are units of energy, and are so small that they cannot be seen even with a powerful microscope. They seem to be separated from each other by distances that are considerable in comparison to their own size, the electrons grouping themselves about the protons in each atom and forming a little universe with spaces between the electrons and protons, much as our planets are spaced around the sun. We are told that different kinds of materials are the result of the different grouping and arrangement of these infinitesimal electrons. This theory would indicate that there is constant life and motion in every substance, even in the solid rock, and that all substances are made of one kind of invisible substance.

The apparently solid rock is not so solid as it appears. In the previous chapter we spoke of the

fact that radio waves go through the walls of our houses, even though they be made of rock. We do not have to open doors or windows to let the radio waves in. They go through the earth and the rocks and our bodies without interfering at all with the structure of these objects. Thus we see that nothing is absolutely solid and impenetrable. We have been told that God is good and that God is everywhere present. When we understand that all substance is in motion and is directed by intelligence, we can see how it is all made from one living substance.

We find that this one substance responds to man's thoughts. God has given man dominion over all material things and by the exercise of his faith man is able to prove this dominion in his working with the one substance, the substance that is back of all that appears. By means of his thoughts man is continually manipulating this substance in his own body. Through worry, anxiety, or hatred he directs this one substance in ways that are not harmonious. Through love, good will, and a realization of God's perfection, he directs the one substance in bringing about conditions of health and harmony. Through right, harmonious thoughts he draws to himself good things which are harmonious and helpful to him.

When man thinks of his body as error he is putting a negative something into it. His body believes and demonstrates that which he thinks about it. The cells, which are made up of the one substance, begin to believe that they are not

good and holy. They begin to believe that they are evil, and as they believe this they become so. All evil exists because of a wrong belief or a misunderstanding of the good. When we think that a substance is cold and dead, it becomes so to us. When we pronounce a blessing upon a substance, we quicken the life in it and it responds and begins to manifest the good from which it sprang.

Students of Unity teachings are learning to bless their money. They find by experience that blessing money increases prosperity. Sometimes this prosperity shows itself in a greater supply of money, and sometimes the same amount of money seems to go farther. There is always an increase of good, an increase of buying power, for the one who blesses his money.

To the average individual money is cold cash. To one who understands Truth, money becomes living substance. Which do you think will be the best servant—for money is a servant—cold cash or living substance? Do you not think that a living dollar will serve you better than a cold cash dollar? Some may think that this is going pretty much into the realm of imagination. We admit that the imagination has to be called into action in order to attain this understanding, just as it has to be called into action in any creative work. All successful persons have had to use imagination to help them to succeed. The difference between success and failure is often in the use that one makes of imagination. Imagination helps us to see in the dollar a willing, intelligent servant, while lack of imagination, or a negative use of it,

leaves us with a cold, dead something that is worth only its face value and with which we can purchase very little.

The question may be asked, "Do rich people need to pray for prosperity?" It seems to me that every one needs to pray for prosperity. Money alone is not prosperity; cold cash will not buy the blessings of life; but living substance will help you to secure great things. A poet has expressed one phase of living substance in these words, "The gift without the giver is bare"—that is, the use of money or other substance as a gift, without the thought of love and wisdom back of it, amounts to little. When gifts are but cold, helpless things, they cause dissension and undermine self-reliance. They may afford temporary relief at times, but the real gift that is backed by wisdom, love, and a living purpose becomes a blessing that is abiding.

We trust that no one will get the idea that we are materializing God when we speak of the one substance in everything. We know that God is Spirit and that He must be worshiped in Spirit and in Truth. We need to learn, however, to find God everywhere and in every experience. The material thing that God gives us is not all of God, but it is one of the manifestations of His substance. Let us realize that the universe is alive, that divine intelligence is everywhere, and that that intelligence responds to our intelligence when we recognize it, when we quicken it through our blessings and our love.

Suggestions for Meditation

Sunday. *There is but one Presence and one Power in the universe—God, the good omnipotent.*

Monday. *There is no absence of life, substance, or intelligence anywhere.*

Tuesday. *God is good and God is all.*

Wednesday. *I am Spirit, and my body is the temple of the living God.*

Thursday. *I bless my body and praise the living substance of which it is composed.*

Friday. *I praise and bless every bit of money that comes to me and all that I spend or give out.*

Saturday. *God's life and intelligence greet me everywhere.*

PART II

The Effect of Your Thoughts

WHAT YOUR THOUGHTS DO FOR YOU

Chapter 1

REMEMBER that what you think about becomes a part of you. Your subconscious mind stores up the memories of your thoughts; these memories sink deep into your being and become a part of you.

When you think about unpleasant things you make unpleasantness a part of you, a part of your memory self. When you think about good things you make goodness a part of your memory self. Your memory self has great influence upon your health, your actions, and your character.

If you think along a certain line for a considerable time and then take your conscious mind off the subject and think of something else, the subconscious mind goes on with your first line of thought. The truth of this assertion has often been shown. Take the case of a pupil who works hard until a late hour in a vain effort to solve some mathematical problem; failing to find the solution, he goes to bed and sleeps; upon waking in the morning he finds that his mind has solved the problem during his sleep. His subconscious mind has gone on functioning and has worked it out. If you take for granted that life is limited to a certain number of years your subconscious mind works on that assumption and plans to let your life express only for a limited time. Your subconscious mind has control of all your invol-

untary actions, such as the beating of your heart, the renewing of your tissues, the circulation of your blood, your breathing, and all the things that you are too busy to look after consciously. You can see that these things are the very foundation of your physical life and that if your subconscious mind is given an impression that life is limited it will work out a limited expression in your body. Therefore, watch your thoughts. What do you think about?

Remember that the things that interest us are the things that mold our characters.

We love to work with the things that interest us. Happily do we spend our time and our energy with these things, because our hearts are in them. If our interest is in clothes and in amusement alone we are said to be superficial. If our interest is centered upon our own personalities, we are said to be conceited.

The proper placing of our interest is of great importance to our health, our happiness, and our success. We should learn to direct our interest toward the things that are worth while and constructive instead of toward the things that are destructive.

If we desire to follow the teaching of Christ, we must throw our interest toward life and away from death—toward righteousness and health and away from sin and sickness.

Some one may say, "I am not interested in sin, sickness, and death." Well, I am glad if you are not interested in those things, but you should be *sure* that you are not interested in them. Ex-

amine yourself. What subjects interest you in your friends' conversations? Do you like to hear of some one's failure or of some one's sickness? Are you spellbound by a revolting description of some disease? What subjects do you like to talk about? Are you fond of telling of your ailments? What articles in the newspapers grip your interest? Do you read of scandals, robberies, crimes, and murders? If these things hold your attention, you are still interested in sin, sickness, and death.

These questions then may arise in your mind: "Isn't my interest a thing that I cannot control? Doesn't it go where it wishes? Can I help it because I am fond of hunting and fishing, and am not interested in the welfare of animals? Can I help it because I am interested in killing and destroying rather than in helping all creatures to enjoy life? Can I help it because I am interested in material food more than I am in spiritual food? Can I change my love of fiction for love of Truth?"

Yes, your interest can be turned in any direction in which you honestly wish to turn it. Interest should be a tool of the will, instead of being a master of the will. The human will united with the divine will is invincible.

We may develop interest in a certain thing by concentrating our attention upon that thing and by studying it carefully. Our interest develops gradually, as our study proceeds. If you are interested in superficial things you can direct your interest to deeper subjects by thinking and by studying about spiritual things; by thinking of God as everywhere present, and as the source

of all good; by thinking of the radiance of His presence as transcending the beauty of all material raiment, and of His joy as being sweeter than the joy found in shallow amusements; and by earnestly seeking Him. Such thoughts will change your mind and your ideals from materiality to spirituality. You can develop interest in any subject by concentrating upon that subject and studying it.

Remember that no good thought is lost. All your good, kind, loving, harmonious, pure, and peaceful thoughts, your high ideals, and your moments of communion with the Father in the stillness are preserved; they have become a part of you. You are given credit for them by your heavenly Father. They are a permanent spiritual quality built into your life; they are not lost. Even though sometimes you may seem to sink into the depths of despair, those good thoughts, those pure ideals, are calling to you and are pointing the way to happiness through Christ. Good thoughts may become a habit which, if persisted in, will order your whole life, carrying you on to happiness, to success, and to health.

Paul understood the psychology of the building of character, health, happiness, and success; his understanding is indicated by his words to the Philippians: "If there be any virtue, and if there be any praise, think on these things."

Perfect man is master of himself. Declare your perfection and concentrate your mind upon your perfect Christ self. You will thus develop an interest in the perfection of Christ that will

be greater than any other interest that you ever have known and your thoughts will be built into your life. Thus will begin the molding of your perfect character.

Suggestions for Meditation

Sunday. *My interest in peace and in harmony is growing.*

Monday. *My mind is stayed on Thee.*

Tuesday. *My interest is in the good, the pure, and the true.*

Wednesday. *My interest is in health, happiness, and success.*

Thursday. *My thoughts turn toward the Christ perfection.*

Friday. *I turn my attention to Truth.*

Saturday. *My will is now infolded in divine will.*

YOUR BIRTHRIGHT

Chapter 2

REMEMBER that your natural, normal, rightful condition is one of good health and happiness. All the invisible powers of Spirit are working for your good. If you cut your finger, the invisible forces begin healing it immediately. In a few days the skin has grown over it and the cut is healed. The creative Force that made the universe is constantly working to the end that the universe may manifest perfection.

On the other hand, man through his ignorance seems continually to be thinking destructive thoughts and doing destructive things which hinder the expression of the great universal perfection. He does these things through ignorance. His ignorance is the result of his attitude toward God. He feels that he is separate from God. He does not know God, therefore he is suspicious of God.

All power and all substance are in God. Power and substance express freely and perfectly when left to function in the divine way, but man diverts them to his personal use and interferes with their free expression. He thinks that he is responsible in a personal way for the problems of life. He tries to correct the imperfection that he sees, by using physical means. He tries to correct results instead of dealing with mental causes. He has been given creative power and when he exercises

this creative power in a selfish way, he is responsible for imperfection. If he unites his creative power with the divine creative power, then he aids God in His work.

Man thinks that by doing things in the outer world he is really accomplishing something of importance. He feels that great problems are solved by power of arms and by material strength. As a matter of fact, man's greatest problem today is learning how to unite his forces with God's forces. It is evident that something is wrong with man's method. There are too much unhappiness, too much poverty, and too much sickness and death in the world. These all show that man is making mistakes. He cannot correct these mistakes by outer works; they must be corrected by adjusting his thinking. A person who has a wrong attitude of mind may labor, sweat, strain, and worry, and have only slight results in attaining success, while one with a better attitude of mind may work and perhaps sweat, but he will not strain and worry, and he will attain a greater measure of success.

The Spirit of good underlying the whole creation seeks to bestow perfection upon man; it is willing to meet man more than half way. When one seems sick, due to a belief in old, limited, human ideas, God is all the time trying to heal one; the forces in one's being are at work and striving in every way possible to bring one back to normal, but there seems to be something wrong; something hinders the operation of these forces toward perfection. This barrier is formed of the igno-

rant thoughts of the individual in company with the ignorant thoughts of the whole human race; but so strong are the forces of Good that the absolute faith of even one person will break through the gloom of mortal thought and tip the scales in favor of Good. The faith of a child will often accomplish a healing. Many wonderful healings have been accomplished where some one has had faith enough to let God's perfect law find expression.

We are all like the prodigal son: we have gone from the Father's house. If we will return, the Father will meet us. We have thought that we could take our substance and go into a far country and live apart from the Father. That cannot be done.

Why should any one be ashamed of living in harmony with the Good which has created him? Why should any one be ashamed of the divine law upon which all life, happiness, and prosperity are dependent? Why should any one be so ignorant as to think that he can live happily if separated from the Source of his good?

We cannot take a little bit of the infinite goodness and hide it under the bushel of our own personality. In the infinite ocean of good there is more than we can possibly ever use, but it becomes limited, so far as we are concerned, when we try to separate a little of it from the one great Source.

Can you conceive of taking a bit of love and guarding it by a wall of hate? Would you expect love to thrive under such conditions? The way

to guard love is with love. The way to have an abundance of God's substance is to dwell in God, who is abundance.

Persons who want to enjoy the climate of California do not try to bottle some of it and take it to another part of the country; they simply live in California. So it is with spiritual things. If you really want happiness you must reach the state of mind where happiness is. You cannot bottle a little happiness in a material receptacle and carry it where you will. When you enter into the spirit of happiness, then you will have happiness. You will not make the mistake of trying to buy it with money. You will not believe that it is limited to a house, a car, or any other material possession. Happiness is of God and can be enjoyed only when the laws of happiness are observed—and these are God's laws.

Get into the current of prosperity and prosperity is all about you. Get out of the current and you will not prosper. The current flows on in its right place. You may change your place. The current of God's prosperity, happiness, and life is in doing His will. His will for us is happiness, prosperity, and life. Some students have the idea that God's will is in doing something unpleasant or something that will make one unhappy. This is a mistaken notion, for God is good and His will is good. Doing His will can produce nothing but good here and now.

For us to be sorrowful or unhappy is not God's will. God's will is done in us when we are good and when we do good. We do His will when we

are happy and when we make others happy, when we realize our oneness with God.

If you are one with God, you are one with love; if you are one with love, you must necessarily express love—you cannot express hate. You can practice being one with God. It may take a great deal of practice to enable you to feel your unity with God at all times. We have been schooled so many thousands of years in the belief in separation from God that we may have difficulty in unifying ourselves quickly with the All-good. It is possible for us to find our unity with God. In fact, it is necessary that we do so. Every one must eventually find his unity with God, even though it take him a million years.

Suggestions for Meditation

Sunday. *I am willing to unite my forces with the good.*

Monday. *I joyfully receive the benefit of good by using good.*

Tuesday. *After giving happiness, I have more happiness.*

Wednesday. *When I let go the thought of getting things selfishly, I open the way for my good to come to me.*

Thursday. *I am not afraid to be loving and kind.*

Friday. *I am determined to see the forces of good at work in spite of appearances.*

Saturday. *I am willing that God's healing forces have their perfect way in me and in my affairs.*

WE BUILD OUR OWN LIFE

Chapter 3

REMEMBER that your life energy comes from the one great Source. It is yours to use in any way that you decide. You can turn it into channels that are destructive or into channels that are constructive. Your energy is like a current of electricity which can be used for lighting, for heating, for driving machinery, or for destroying life. Through a short circuit it may be wasted. Some persons short-circuit their life and their energy, and accomplish nothing. These persons are without ideals which give definite direction to their forces; others have ideals that destroy; but some have ideals that build up health, happiness, and prosperity. The one life and energy is good, but man must make right use of it. It is man's responsibility to choose what he shall do. He can serve either God or Mammon. Scientists are finding that all the forces of nature may be used to serve man in constructive ways. The lightning, which struck terror to the heart of primitive man, is now used to transfer him from one place to another, to light his way, and to prepare his food. If there is a great energy within you which would seem to cause you to do evil, remember that this energy is good, and that through proper direction it can be caused to serve you and to serve God. Dedicate your energy to the service of the Lord and you will soon find ways

to make it produce good results. Be patient in realizing that your energy is to serve God through you, and each day you will learn new means of turning it into constructive ways.

Few have realized the wonderful possibilities that life holds for them. To live is a wonderful and a glorious thing, but to live efficiently brings mastery and power and blessings.

If any one desires to become a good musician he must take time and energy from his so-called recreation and use them in developing his musical talent; he must give up something of a lesser importance in order to gain something more important. This is a kind of sacrifice. The boy who expects to become a great lawyer spends his evenings in study instead of spending them in pleasure. He sacrifices his lesser desires for a more worthy desire. Attainments far beyond the average man's dreams may be gained through sacrificing selfish desires. The energy that the average individual wastes through worry, gossip, appetite, sensuality, hatred, selfishness, and ignorance would, if turned in the right direction, accomplish many wonders.

The giving up of any selfish desire may seem for a while to be a sacrifice and a hardship, but greater joy and satisfaction later come in its place. Our giving up of hatred lifts a great burden from our souls. Our forgiving of others causes others to forgive us. Our giving up of gossip clears our understanding so that we can appreciate the true goodness of friends and of neighbors. Our giving up of appetite promotes

our health, mental activity, and understanding of spiritual things. Our giving up of the lusts of the flesh promotes our physical well-being and our mental and our spiritual growth. Our sacrificing of pride brings to us true self-confidence. As the personal self becomes less, the divine self becomes greater; as the divine self becomes greater, outer conditions become more harmonious. The world is remade; the remaking begins in the heart of the individual. The man who would be a great executive must learn that love is a greater ruling force than fear. He who would rule the world must first rule his own spirit.

If something has gone wrong and you are tempted to speak and to act destructively, stop short and think of something good to do and begin doing that good thing. Put your energy and your thought into it. You will find that this same energy that you expected to use in a negative way will be consumed in doing that good thing. If some one has hurt your feelings, forget it, and try to make somebody happy. If you nurse the hurt, it will become a morbid sore in your consciousness; if nursed long enough, it will produce sickness in your body. Why use your energy to destroy yourself? When you build something worth while you build it for all humanity, yourself included. When you use your force to destroy, you destroy something that belongs to you. When you lift yourself up in doing good or in thinking good, you help to lift the whole race.

Remember your responsibility. By using your mind you direct your energy. You are the master

of the station within you which directs the currents of your energy. If you would exercise your mastery so as to do really efficient work and live a happy, contented, peaceful life, you must align your desires with the divine law, which is the true foundation of all life and expression. If any life expresses itself contrary to divine law, it tends to destroy its own expression. When it expresses itself in harmony with divine law, it increases in power and in activity.

Your first step in really directing your forces is to desire that they be in harmony with divine law. Frequent silent periods during the day, periods in which the forces of your mind and body are consecrated to the most high God, will help to keep your energy directed in the right channels. Realize that there is but one Presence and one Power, the Good omnipotent, and that your activities are all in harmony with this one Presence and one Power. By so doing, you will build for yourself a happy, glorious, prosperous world.

Suggestions for Meditation

Sunday. *All the forces of my being are directed to the fulfillment of divine law through Jesus Christ.*

Monday. *There is but one Presence and one Power in the universe, and this Presence and Power is good.*

Tuesday. *My desire is to do the will of the Father within me.*

Wednesday. *Not my will, but Thine, be done.*

Thursday. *God life expressing through me is success.*

Friday. *My desire is for the good of all.*

Saturday. *I cannot escape from the good which I do through the power of God.*

MORE ABOUT THOUGHTS

Chapter 4

REMEMBER that you are thinking all the time, whether you are conscious of your thoughts or not. Even while you are asleep thoughts are going through your brain. Your thoughts may be just drifting, helter-skelter thoughts, or they may be definite, trained thoughts.

It is easy to let our thoughts drift along the line of least resistance; that is, to think about what has been told us and about the things that we have known and understood for some time. But it is more difficult to think about new ideas and to make new channels in the brain for these ideas to work in.

It is easy to think negative thoughts, because the race has thought them so long and because thinking them does not require any special effort; but negative thoughts are not salable, nor will they bring any good into one's life.

Business men are willing to pay for that which brings returns. Everybody wants something worth while in return for his money. You would not pay for destructive thoughts or unproductive thoughts. You want something that will bring you good, happiness, satisfaction.

The point that I am trying to make is that it is not worth while to deal in thoughts that do not produce what we want. There is a large group of thoughts which we call negative thoughts

because they do not act positively in producing good. They include such thoughts as worry, doubt, anger, sorrow, and faultfinding. Here is the strange thing about these thoughts: Nobody wants the results of them or would pay anybody else for them, and yet nearly every one spends a great deal of time in thinking them. Why does one do this? The reason seems to be ignorance and lack of training.

How are we to correct our thinking? How are we to think thoughts that are valuable, thoughts that will produce the good things of life? Through education and by training our thoughts. Can this be done by will power? Only to a degree. Training by using the personal will is a very difficult and unsatisfactory method for obtaining mastery of our thoughts; but when the will is put under the control of the divine will, then the work becomes easy. When a person is faithful in cultivating love for God and desire to express the Christ, he will find the mastery of his thoughts growing easy.

When any one learns to love God with all his heart, soul, and strength, and daily practices bringing his thoughts under divine love, a definite and constructive training will result. He who co-operates unselfishly with the great Source of all good will put more and more value into his thoughts and will receive more and more good from his thinking. Jesus Christ understood this and expressed it when He said: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." As a matter of

fact, no good thing is outside of constructive thought. Destructive thought never produces anything worth while.

We are all seeking happiness. We must find it within us: we must find it within our thoughts. We shall not find it by thinking sorrowful thoughts or hateful thoughts. It is not fair for you to think negative thoughts and then to expect others to bring you happiness. It cannot be done. There is but one source of happiness and that is within you. Every one has the same right to this happiness and the same opportunity of securing it. "God is no respecter of persons." If you are not happy, then whose fault is it, and how will you secure happiness? God is just as near to you and happiness is just as near to you as to any one else. "Seek, and ye shall find."

Will you spend your time thinking the thoughts that will bring you real values, or will you let your thoughts drift with the tide of easy, worldly thinking?

God in the midst of you is mighty to heal, to bless, and to save. Seek the Father within you and He will heal you, prosper you, and fill you with peace and joy that are past understanding.

Suggestions for Meditation

Sunday. *There is but one Presence and one Power in my life, the Good omnipotent.*

Monday. *I am as careful to take wholesome thoughts into my mind as I am to take wholesome food into my stomach.*

Tuesday. *Success is built of successful thoughts; these thoughts are thoughts of love, good will, harmony, and peace.*

Wednesday. *Only good thoughts shall enter the portals of my mind.*

Thursday. *God works in me through my good thoughts.*

Friday. *I rejoice in thinking the good only.*

Saturday. *I become like that about which I think; therefore I am determined to think about good and praiseworthy things.*

HIGH IDEALS

Chapter 5

REMEMBER to set your ideal of life high; make it higher than personalities you know or have read about; set your standard at perfection. You may not reach perfection, but by having perfection as your standard you will achieve more than you would have achieved had you aimed lower.

You cannot afford to make some person your ideal, because that would be placing your ideal outside yourself; your ideal is really in your mind. The good deeds and the wonderful achievements of others will encourage you and will inspire you, but you should not limit your goal to what any individual has accomplished. Aim high; aim over the heads of every one. Do not try to be like some one else; endeavor to be yourself, that is, a child of God.

There are many good and wonderful persons. We no doubt would be wonderful too if we were able to do what they have done. However, to do wonderful things we must make our own contacts with the Source of all good. We must not aim at things and people as they appear, for these things are changing. But we must aim at the Spirit of truth, which is unchanging and eternal. Our aims in life are the foundations of our lives. When we build our foundations upon the Spirit of truth we have solid foundations indeed.

We must realize that God is Spirit and that we, as His children, are Spirit also. All good comes from our contact with Spirit, for Spirit is the very essence of goodness. We cannot look to any man or any woman for our good, for it really comes from Spirit. It may find us through human channels but it can do this the more easily when we open the way by making contact with the original source, God, through our expectant faith. Each of us must hitch his wagon to a star, but we must keep the wheels oiled.

We must have ideals beyond the mere world of appearances, but we must be in harmony with everything and everybody in the world of appearances. When our ideals are above the world of appearances, we are lifted up so that we have a clear view of all our obligations and opportunities for service in the world of appearances.

The star of Bethlehem led the Wise Men and the shepherds, not off into the clouds, but to a manger where the little Child was lying. This Child was in an actual earthly body, but He represented the essence of all that was contained in the clouds or in anything that would seem beyond the earthly. So we, in following our high ideals, find in our everyday affairs opportunities for the expression of these ideals.

By following other persons we become imitators like apes or parrots. By following the ideals of our own consciousness, of the Christ within us, we develop initiative. Even though we may do something similar to what has been done by others, we do it in an inspired way and it is a

creation of our inner genius. A life of imitation lacks the vitality that is present when one feels the inspiration of his own contact with the Source of ideas. Some persons merely talk about what other people have thought, while other persons think.

If an idea is born in your mind, it is your idea, even though others may have had the same thought before. When it is completed it is your idea. However, an idea that is born in your consciousness is bound to be somewhat different from every other idea, even though it be different in a very slight degree. The fact that it has your inspiration back of it colors it with your particular seal.

Let us be free to think of perfection as our goal, no matter what our handicaps may seem to be. Let us not limit our possibilities by considering what some one else has done. As there are many inventions which have not been conceived, so there are many possibilities in every line of endeavor which have not yet been achieved by any individual. This being true, we cannot afford to limit our possibilities by what any man or any woman has accomplished. Let us be free to step out into the great unknown in accomplishment. Who knows but that we may develop unheard of abilities for instantaneous healing, for projecting ourselves through space, or for living the Golden Rule. Let every one keep close to the Spirit of truth within, so that he may contact the Source of all wisdom and power and glory, God, the Father of all, at the center of his being.

Suggestions for Meditation

Sunday. *My mind is fixed on Thee. My ideal is not less than Thy will.*

Monday. *I desire to express perfect love.*

Tuesday. *I desire to express perfect peace.*

Wednesday. *I desire to manifest perfect harmony.*

Thursday. *I desire to manifest perfect wisdom.*

Friday. *I am one with infinite goodness.*

Saturday. *I am not limited by appearances. I set my goal at perfection.*

HARNESSING THE EMOTIONS

Chapter 6

REMEMBER that emotions express soul power. Soul power, like any other power, may be used constructively or destructively. Water in motion expresses power; it may be used to turn wheels and to irrigate gardens, or it may break away from bounds and destroy buildings and crops. Man's emotions may be directed into channels of great helpfulness by any one who learns to master them.

Some of us are at the mercy of our emotions and for that reason are upset almost all the time. We weep when our sympathy is touched. We become angry when we are offended. We laugh when something strikes us as funny. We love intensely when our love nature is appealed to. We tremble with fear when something frightens us. We seem to feel that it is not our fault that we do these things, that it is just natural for us to react in this way.

Under the influence of our emotions we often do things that we afterward regret. Those who give up entirely to their emotions are very unstable; they are like an April day during which the sun shines for a moment, then clouds appear, with flashes of lightning and thunder, and a downpour of rain falls before the unsuspecting person can get under cover. I have known emotional people to be quite happy and contented one moment,

and then, because of some little fancied slight or unpleasant happening, to be thrown into the depths of gloom and despondency the next moment.

It takes just as much soul power to be despondent and gloomy as it does to be happy. An emotional person may be interested in a certain one and sympathetic toward him until he unexpectedly does something that offends, whereupon the emotional one loses all interest in his former friend and even, sometimes, may turn his good will into suspicion.

We all need to cultivate good judgment and self-mastery. When we find that we are being ruled by our emotions, so that we are exceedingly joyous one moment and deep in despair the next, we should consciously take hold of the wheel and begin to guide our mental ship. We should realize that it is not necessary for us to be ruled by our emotions. Man was created to have dominion not only over the beasts of the field, but over his own feelings.

When you feel the emotion of fear coming upon you, just realize that God is love and that there is nothing to fear in all His universe. Think about God's love and forget about fear. If you are overpowered by a cloud of gloom, realize that God is everywhere present as joy, and that gloom is only your misinterpretation of God's joy. Gloom has no foundation in Truth, and if you do not get rid of it immediately you are, through either laziness or ignorance, letting your better self be dominated by a lesser power. You do not need to be

under a cloud of gloom. Step right out into the joy of the Lord. Gloom exists only in your own mind. You are the only one who can dissipate it. You can do this through coöperation with God.

If you are filled with a feeling of anger and hatred, stop feeling angry and remember that all life is one, that when you are angry with something or somebody you are really angry with yourself. If you are angry with yourself would it not be better to correct your faults than to spend your soul energy in useless anger? Anger causes poisons to be secreted in the body; these poisons, in turn, cause sickness and suffering. Love and thoughts of good will replace the feeling of anger and put healing tonic into your blood. If the emotion of inharmony is upon you, declare peace. You are the master; you can still the storm through your Christ self as Jesus stilled the storm at sea through the Christ in Him.

All negative emotions can be corrected and turned into positive channels. You have at your disposal a large amount of potential soul energy which may be called forth at your masterful command. Instead of sending forth gloom you can send out such a powerful emotion of good will and joy that it will radiate to all about you and will react to your benefit in success and good health. By practice you can stir up the emotion of enthusiasm for some good and worthwhile cause.

Quiet your negative sympathies. Negative sympathies are destructive and take away your strength. The power of emotion can be turned

into faith. Feel through your whole being a perfect faith and trust in the good, and through that faith and trust you will take hold of adverse conditions and transform them. You can create such a feeling of harmony in your mind and body through your emotional nature that you will radiate spiritual harmony to all about you.

Emotions are those feelings that stir us up. When they are negative they stir us up to distract us. When they are positive they stir us up to quicken us and to make us more happy, more efficient, and more alive. Love, faith, joy, good will, peace, harmony, thanksgiving, enthusiasm, and praise are the constructive outworking of the emotional nature. Through the Christ Spirit within us, we may take hold of our emotions and through them do the mighty works promised by Jesus Christ.

Do not be discouraged about your negative emotions, but work with them patiently. "If at first you don't succeed, try, try, try again." But never give up. Bless your emotions and praise them. They were given you for a purpose and for you to direct. Remember that you, through Christ, can be master of them.

Suggestions for Meditation

Sunday. *Through Jesus Christ, I am master of my emotions.*

Monday. *All Power is given to me in Spirit.*

Tuesday. *I am not upset by ignorance, superstition, or fear; I am poised in the omnipresent good.*

Wednesday. *Fear, doubt, and hate are swallowed up in divine love.*

Thursday. *Peace and harmony fill my soul with enthusiasm.*

Friday. *All things are possible with God.*

Saturday. *All my powers and forces are unified in Christ.*

PART III

Solving Your Problems

THE TWO OUTLOOKS

Chapter 1

REMEMBER that there are two ways of looking at every situation that confronts you. One viewpoint brings confidence, success, and joy; the other, doubt, failure, and discontent. You must determine which view you will take. When you look at a hard task you may see it as drudgery, or you may see it as an opportunity to serve and to learn. I know a man who worked in a railway office some years ago as an underclerk. Night after night he stayed after office hours to help the chief clerk. His companions laughed at him for making a drudge of himself. One day the chief clerk resigned; then there was no one who understood his work but my friend. So he was given the position of chief clerk over the heads of all those who had laughed at him. Out of his work he had made an opportunity to fit himself for a better position instead of making it drudgery.

A financial reverse may be either a great calamity or an opportunity to contact new and better connections by using the experience that it provides to avoid future loss. The people of Enterprise, Alabama, suffered a heavy loss when the boll weevil destroyed their cotton crop several years ago; they have since erected a monument to the memory of the boll weevil, because it forced them to diversify their crops. They took the con-

structive view, turning their financial reverse into success and entering a new era of prosperity such as they had never known before.

Sickness is either a deplorable condition or it is an opportunity to demonstrate the law of health. A sick man either finds fault with conditions and sympathizes with himself, or checks himself up and learns wherein he has broken the law. If he so desires he may look upon sickness as a cleansing process which is taking away impurities so that he may build new strength and substance into his body through the power of Spirit. He sees in it an opportunity to replace with new life and substance every particle of his being that is destroyed by sickness.

A rainy day may be either a disappointment or an opportunity to clean the attic or to read. The blackest situations in life show their shadows because of the angle from which we view them. A person can get into the habit of finding things wrong until he becomes a chronic faultfinder. After a time he has difficulty in finding harmony anywhere. This person has formed the mistaken habit of seeing the wrong side of life. The other side is just as bright as this side is dark. Moreover, the bright side is the real side, the true side.

Every one of us has an opportunity to serve, to express joy, and to learn and to prove that God is greater than all adversities. We must put our enemies under our feet, it is true, but who are our enemies? After careful analysis, we shall find that persons are not our enemies, but that states of mind are really the only enemies we have. Our

enemies are discouragement, doubt, fear, worry, grief, anger, and the like. When we put these under our feet, we need not worry about outside enemies. We can transform every outer enemy by destroying the enemies in our heart. An enemy seems to be an unpleasant, hateful person. He is no longer an enemy when we recognize him as one who is giving us an opportunity to express our love of God.

Remember that there is no outside condition half so important or half so valuable to you as are your thoughts and your attitude within yourself. An unpleasant situation in the outer is as nothing compared to unpleasant thoughts in your mind about that situation. Remember that the situation is outside, but the unpleasant thought is in your mind. It is part of you. No matter what happens, we can always have pleasant thoughts if we make up our mind to do so. When we have pleasant thoughts, right thoughts, courageous thoughts, successful thoughts, we are in the kingdom of heaven and we are master of the situation.

We are taught that our worst enemies are those of our own household. Our worst enemies are those of our own mental household, and our best friends are those of our own mental household. When we have wrong thoughts we are a "house divided against itself." Our thoughts are a part of us. Our desires may be for good, but if our thoughts are evil, then our house is divided and our success, happiness, and prosperity cannot stand.

We can see the good just as easily as we can

see the evil. If we see the good we are in the kingdom of the heavens.

Suggestions for Meditation

Sunday. *My vision is fixed on high.*

Monday. *I see the good in every situation.*

Tuesday. *I am determined to make friends out of all my thoughts.*

Wednesday. *I see the Christ everywhere.*

Thursday. *I see opportunity for success everywhere.*

Friday. *I am not overawed by appearances. I have faith in the power of Jesus Christ to set appearances aright.*

Saturday. *God is everywhere present and through coöperation with Him I am successful in all my ways.*

BE HAPPY NOW

Chapter 2

REMEMBER that now is the time to be happy; now is the time to sing praises; now is the time to love; now is the time to live; now is the time to enter into the kingdom of the heavens.

There is a subtle thief that steals away the very substance of life, and that thief is procrastination in seeking good. When we put our good off until tomorrow we are putting it out of reach, for tomorrow never comes. We often say that procrastination is the thief of time. We say this thoughtlessly, and go on procrastinating. If we thought of it seriously we should begin to work out a plan for locking our treasures against this thief. One of the priceless treasures that this thief takes is our actual enjoyment and appreciation of the present moment. This is taken away from us by our belief that some outer event must take place before we can really be happy. In the morning when we awake we feel that there will be some joy at breakfast; but while we are eating breakfast our thoughts are of something that is to happen in the forenoon. In the forenoon we think of how much we shall enjoy our luncheon and at luncheon we think only of the drive that is coming in the afternoon. During the drive our thoughts flit on to our dinner and while at dinner we look forward to the joy of going to a moving picture show. At the show we think how pleasant

it will be to get home again and, as soon as we are at home, we look forward to the joy of having a night's sleep. Then during our sleep we dream of something that is going to happen the next day. The next morning we begin all over again, and we are just where we were the morning before. After all our chase after happiness on the previous day we have not yet caught up with it.

The fact is that we fool ourselves. We think that happiness depends on something outside ourselves and when that something comes and it does not bring the expected happiness, we look to another event. After days and months and years of these experiences we still do not learn that events do not bring happiness. Happiness, like all other good, is very near to us. It does not have to be chased. Happiness is part of God's kingdom, and the kingdom of heaven is at hand. The kingdom of heaven is within you. Make up your mind that this is a fact and begin to give thanks that your joy is now at hand and is not dependent upon some future thing or event, and you will begin truly to enjoy living. Give thanks continually that God is with you; He is with you, because God is everywhere present. Let His presence become a reality to you, and you will find what true living means.

When you are working on some task let each step in performing that task be a joy. Do not feel that you have to wait until the task is completed before you can enjoy it. Every stroke of the brush, every mark of the pencil, every blow of the hammer, every swish of the broom, every

click of the typewriter can be associated with a feeling of joy and of satisfaction.

This does not mean that we shall not work toward the completion of our problem, but it means that every detail of the work will be well done and will be a reward in itself for our effort. The finishing of the problem will also bring its joy. If we are to be master of our life we must carry our joy, our love, and our faith along with us. We cannot afford to wait for somebody else to furnish these qualities. If we carry them continually we shall always have them, no matter what the events or circumstances of life may be.

Suggestions for Meditation

Sunday. *Today is the day of salvation.*

Monday. *Today is the finest day I have ever known.*

Tuesday. *Today I am close to God.*

Wednesday. *All that the Father has is mine today.*

Thursday. *Today I sing praises and give thanks for the abundance of good everywhere present.*

Friday. *My heart is full of gratitude today.*

Saturday. *The kingdom of heaven is within me; I need not hunt for it anywhere else.*

SINCERITY

Chapter 3

REMEMBER that satisfaction and peace of mind accrue to us when our purpose is sincere. A sincere purpose causes us to be in reality what we appear to be. It may seem expedient sometimes to pretend a noble quality in order to cover up a selfish practice. While this may seem an easy way to succeed, in the end it leads to great difficulties. When we act in one way and feel in another way we are as a "house divided against itself." If I say pleasant things with anger in my heart, my pleasant words fall weakly from my lips; they have no strength, because there is no pleasant thought back of them. There is lack of unity when inner thought and outer acts are not in harmony.

In unity there is strength; in united effort there is strength. Insincerity dissipates and disorganizes our good forces. Insincerity produces discord; insincerity is a path to failure. Every one needs the unified effort of all his forces in order to succeed. When he has an ideal he should let all the elements of his being coöperate in following this ideal.

We are taught by some psychologists that man uses only a small part of his mental powers. Doubtless the reason for that is because he is dividing his efforts. A concentrated effort is al-

ways a powerful effort; a divided effort is always a weak effort.

There is a light in the soul of every one—the light that God gave us when we entered into the world. When we act contrary to the leading of this light we divide our forces. When we co-operate with this light and let it shine, life is unified for us, and we have singleness of purpose, which will bring us success and happiness. When we coöperate with our inner light, we are also co-operating with God in the great harmonious plan of the universe.

One who is insincere feels somehow that he is lacking in some good quality which he tries to pretend that he has. In pretending, he is acknowledging his inner lack and thus unconsciously he condemns himself. If he would go a step farther and actually be the quality that he thinks that he lacks, he would find that it would be as easy to be that quality as to pretend to be it.

When all seems dark and you are pretending to be happy, why not forget that you are pretending, and just be happy? Remember that you do not need to *pretend* anything good, for in reality you are a good and perfect child of God. When a person pretends to be good and at the same time believes that he has devilish impulses he is trying to make himself believe that he is evil.

To present a good appearance is proper, but in trying to present good appearances we often make the mistake of feeling a separation from goodness. Remember that there is no use in believing that you are evil, or in masquerading as

good. The truth is that you are fundamentally good and that good is natural to you. Let your goodness express. Do not be afraid to let God have free expression through you. Do not fear criticism; do not fear consequences. Every one really respects the person who expresses his inherent goodness. Such a one is not a boaster, but is one who in his heart agrees with his true God nature.

All sin comes from the belief in separation, the belief that man's good is separate from God. The prodigal son had this belief. He thought that his good was separate from his father's good; so he took his substance and went into a far country; but he found that his good could not be separated from his father's good. His father was waiting for him all the time and when he returned to his father's house, he was received with love and generosity.

Let us not be afraid to be ourselves, children of God, individualized as Smith, Brown, or Jones.

Suggestions for Meditation

Sunday. *My eye is single to the good.*

Monday. *God created me a spiritual being whom He pronounced to be very good.*

Tuesday. *There is no reality in the evil which I have been thinking was in me.*

Wednesday. *I am free from self-condemnation. God does not condemn His children.*

Thursday. *I am one with God in His divine plan.*

Friday. *God has not given me the spirit of fear, but the spirit of love and of peace, and of a sound mind.*

Saturday. *There is but one Presence and one Power—God, the good.*

MEEKNESS

Chapter 4

REMEMBER that "nature abhors a vacuum." Wherever a vacuum exists, something outside struggles to fill it. Man has taken advantage of this principle in many ways. He has made pumps that bring up water by creating a vacuum. The air is forced out of a chamber and held out by a valve; another valve is opened to the water, which immediately comes in from below to fill the vacancy.

When you drink lemonade through a straw you create a vacuum in your mouth and the vacuum draws the liquid through the straw. If your mouth were full of air or anything else, the lemonade would not rise to it.

There seems to be a similar principle operating in the thoughts and affairs of mankind. A person may actually draw his good to him by creating a vacuum in his personality—by humbling himself. When he is full of pride or self-sufficiency, it is hard for his good to reach him. There is no room for it. By pushing these selfish characteristics aside and manifesting true humility—not the "worm of the dust" kind—he makes room for God's blessings to flow into his life.

"The meek shall inherit the earth." One who is meek creates a vacuum, so to speak, in his personal consciousness. He makes vacant the place which personal pride has occupied, and some-

thing else is bound to fill the vacancy. One needs to use wisdom in filling this vacancy, and should be certain that he attracts something worth while. This he can do by directing his attention toward what is good. Vinegar can be sucked through a straw just as easily as lemonade; the vacuum will work for either liquid. When you have made a vacuum in your consciousness by putting out personal pride, open your desire valve toward God, and His blessings will come in. Do not open the valve toward martyrdom; if you do, self-pity will come in. Do not open it toward poverty and self-condemnation; if you do, unpleasant conditions will come in. God's goodness is sufficient. It does not bring sorrow, poverty, or sickness.

If you will put God first in all that you do and will set aside your personal pride and other personal feelings, fixing your desire upon infinite goodness, you will draw to yourself many good things: riches, honor, and friends.

Every one is drawn to a meek person. Such a person gives others a chance to express some of their own opinions. He who is full of his own opinions and his own egotism does not draw others. He may dazzle, but he does not attract. Jesus Christ made His will a vacuum toward the divine will, as indicated by His saying, "Not my will, but Thine, be done." He got His own personal desires out of the way, and in so doing He drew the great and powerful good of the Father to Himself.

Many of us are crowding out the best things in life by trying to have our own personal way,

and by trying to make others think that we are important. When we are swelled with pride we create the very opposite of a vacuum; we become so full that we blow rather than draw; we force our good away from us. Braggarts are called "blowhards," but they seldom realize how many good things they are blowing away from them by their self-sufficiency.

It is true that Jesus taught that more shall be given to the one who already has. "For whosoever hath, to him shall be given." In the parable of the talents where this point was brought out, we find that the successful servants used their talents. It was use that caused them to get more. Jesus really referred to the capacity of the men and not to the money. Those who had capacity received. A vacuum represents capacity. "The meek shall inherit the earth." Truly here is great capacity. Love is meek and humble and it is the greatest drawing power known.

Suggestions for Meditation

Sunday. *I am meek and humble in spirit.*

Monday. *"The meek shall inherit the earth."*

Tuesday. *I am humble toward God.*

Wednesday. *Through the power of divine love I draw good to me.*

Thursday. *I am willing that God's will be done in my affairs.*

Friday. *I am kind and considerate.*

Saturday. *By casting out all selfishness and ill will, I make room in my consciousness for God's abundance.*

A FAIR EXCHANGE

Chapter 5

REMEMBER that God has given you poise. It is yours to keep if you care to have it. You can exchange it, if you wish, for worry, fear, doubt, anger, jealousy, or any other negative state of mind, but you will lose by such an exchange.

Why any one should choose to give his poise in exchange for any of these unhappy conditions of mind is hard to understand, yet it is being done every day. We laugh at the fairy story in which a man exchanges his money for a cow, and then trades the cow for a pig, and the pig for a goose, and finally gives the goose away because carrying it is too much trouble. We are glad it is a fairy story because we cannot think of any real person's being so stupid. However, when we exchange our poise for any negative state of mind we are doing something similar; we are trading good value for poor value.

Which is more valuable to you: happiness or hatred? You cannot have both at the same time. If hatred is not so valuable as happiness then one must be stupid who would exchange happiness for hatred.

We get angry, and we wonder why we are not happy. We have traded our happiness for anger.

Poise is self-control. One who is controlling himself by sheer will power may seem to be poised, although he may be boiling inside. His is not true

poise. True poise gives you the feeling of peace and of harmony clear through. True poise is not attained by an exercise of will but by the understanding and the application of Truth. The truth is that you are a child of God and as such you are loving and kind, poised and peaceful. When you realize this truth and live it, you are poised. There is no need to lose poise through anger, jealousy, or any other negative emotion.

He who thinks that he cannot control his emotions lacks understanding; he is ignorant of the great truths of life.

We pride ourselves on being civilized and refined, but we show that we are barbarians when we give way to negative emotions. Our being able to use all kinds of modern mechanical appliances and efficient methods does not necessarily indicate that we are civilized and refined. It is the spirit in which we meet all the situations of life that indicates the degree of our self-mastery and self-development. True refinement is not made up solely of education and book knowledge. The greatest example of character refinement is the expression of the Christ Spirit, which is love, good will, and a consciousness of the ever present Father. Civilization often covers up undesirable states of mind with an outer conformity to social laws. The Christ Spirit transforms undesirable mental states into positive good states, which cannot be covered up, for they will shine forth as bright as the sun.

If you would hold your poise, keep your eyes fixed on the Christ within you and remember that

Christ is your poise. Here within you is the One who by a word stilled the wind and the waves. Hatred, jealousy, anger, malice, greed, lust, doubt, and fear all indicate weakness; they are the things that hinder man in his progress. No one who really thinks the matter over will want to exchange his happiness and poise for any of them.

So let us decide that we are not going to make such foolish exchanges any longer, and let us begin to love the good with mind, heart, soul, and strength. When we can do this there will be no need for fighting for self-control with the will. Let us keep the true qualities which God has given us, remembering that He made us in His own image and likeness. If we have exchanged our poise for anything that we do not want, we can trade back, if we really wish to.

Keep your eye single to the Truth and you will express your God-given qualities.

Suggestions for Meditation

Sunday. *I rejoice in the peace and poise which have been given me by my heavenly Father.*

Monday. *I value the spirit of poise above riches.*

Tuesday. *I will not exchange my spiritual ideals for material baubles.*

Wednesday. *I rest in the joy of the Lord.*

Thursday. *I am happy in God's love.*

Friday. *The Christ mind has put all my affairs in order.*

Saturday. *Through the Christ mind I am able to still the tempests of mortal thought.*

GETTING RESULTS

Chapter 6

REMEMBER that good results are obtained only when principles are correctly applied. The principles of Truth must be used. It is not enough to read about Truth and to talk about it; Truth must be lived. No matter how long you have been a student of Truth you have no right to expect results until you have actually applied the principles of Truth.

"I have studied Truth for fifteen years and I feel that I should not have to bother with primary principles any more. I am ready for a higher teaching." The foregoing is typical of an erroneous attitude which some students assume. The student who has studied Truth for some time must comply with the law just as punctiliously as the beginner. The law is no respecter of persons. All advanced teaching, if there really be such a thing as advanced teaching, must be based upon the simple principles of Truth. Until a person masters these principles and makes them a part of his life he has no right to think of a higher teaching; and I have an idea that when he does make them a part of his life he will have no need for a higher teaching.

We must become as little children to understand the great things of life, which are the simple things of life. A Truth student must continue in the simple thoughts of love, good will, harmony,

peace, and purity. Even though he may have studied Truth a thousand years he cannot with impunity think thoughts of hatred, destruction, and impurity. One who for years has studied and applied the law will become more humble and more simple in manner as he proceeds with his studies. The great men, the masters, are always obedient to the simple laws of Truth. Jesus Christ told in a very simple way what these principles are. There is no mystery about them, but there must be obedience and application. No amount of mystery will take the place of the two cardinal qualities, obedience and application.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." From this we see that it is not a matter of saying, but of doing. Saying has its place, but it must be backed up with the actual desire of one's whole being. The spirit of a person's saying must give his words substance; that is, he must believe in his words of Truth; they must be alive with the substance of his desire. There are hollow words and there are words filled with substance. This substance has its life in simple principles of Truth. Principles of Truth must be applied to man's secret thoughts as well as to his outer actions. Outer actions will not be at variance with God qualities of love, good will, peace, harmony, and purity when secret thoughts are in harmony with Divine Mind.

Some one has said, "While we are green we are growing, but when we get ripe we begin to

get rotten." This describes pretty well the law of growth as it is governed by the individual's appraisal of his own personal qualities. If he feels humbly that there is much to be learned by applying simple principles of Truth, he is growing, but if he assumes that he has arrived at a place where he does not need to study and apply simple principles, his growth stops and he begins to disintegrate.

Man experiences a glorious realization when he puts aside for a few minutes the heavy burden of his personal importance and quietly realizes the vast and wonderful presence of God. He realizes that his opportunities for growth and unfoldment are unlimited. In order to grow more like God he must begin to let God express through his every thought, word, and action. He realizes that all of God's expressions are simple, yet wonderful.

The conjectures and the imaginings of human personality create mysterious and complicated ideas. The great universe with its countless activities is no doubt operated on a plan as simple as that which directs a loving thought. Imagine what power there would be in a loving thought multiplied countless billions of times. God is love and any one who worships Him must worship Him in spirit and in Truth. If man would worship God and really prove his sonship he must make himself a part of God's plan. God's plan is constructive; His plan is love and good will. Shall we say that we have learned all about God and are now ready to graduate into a higher class

and to study mysterious and complicated teachings which are beyond God's understanding? That is virtually what we do when we think that we can depart from the simple principles of love and good will, and begin a study wherein these are unnecessary. Love and good will are the very essence of God.

Suggestions for Meditation

Sunday. *My living desire is for Truth.*
Monday. *I am obedient to Truth.*
Tuesday. *God is my help.*
Wednesday. *I am harmonious and loving.*
Thursday. *I am peaceful and kind.*
Friday. *I am pure and true.*
Saturday. *I am humble toward the simple truths of God.*

BEGIN WHERE YOU ARE

Chapter 7

REMEMBER that you begin a long journey only by starting on it from where you are. If you would apply Truth in a large way, you must begin to apply it where you are. You cannot disregard circumstances between you and your goal any more than you can disregard any of the distance between the beginning and the end of your trip. If you wanted to start a journey from another place you would first have to go to that place, either on foot, by rail, by automobile, by boat, or by airplane. Your journey really begins where you are; and your application of Truth must begin where you are.

If you would apply Truth in doing some great service for humanity, begin right where you are —begin with yourself. Straighten out the tangles in your own life, in the lives of the members of your family, among your neighbors, and in your daily routine. Do not think that you are ready to give a helpful message to the world until you have dealt with these closer problems. When you have solved the problems near you, the way for greater service will come to you. You will be better fitted for the greater service because of your experience with your near-by problems.

Just as your traveling of a long distance is a multiplication of the first steps which you take when you start out of your front door, so the

greatest service that you can render in the world is but a multiplication of the little overcomings and the little services that you perform at home.

If you cannot apply Truth to the successful solution of your personal problems, do not be surprised if the world will not listen to your recommended solution for its problems. The first lesson that the ambitious person must learn is to be patient. Take one step at a time; make that step count for progress. A spectacular move will not bring you permanent success. Your patient, faithful, steady progress will accomplish all that you can desire. After you have moved forward by faithful, steady progress, others may point to you as one who has made rapid strides; but you will know that you have proved every step of the way.

Have faith. Set your aim high, and keep your eye fixed on the summit. Be patient. Be faithful. Believe in the omnipresent power of God to help you. Rejoice each day because of the progress that you have made. When you do these things you will surely grow; you will surely prosper; and you will surely succeed.

Suggestions for Meditation

Sunday. *I am patient.*

Monday. *I am faithful.*

Tuesday. *I am meek.*

Wednesday. *I am honest.*

Thursday. *I have faith that omnipresent goodness will meet my daily need.*

Friday. *I can do all things through Christ.*

Saturday. *I am not afraid to be thorough.*

CORRECTING THE PICTURE

Chapter 8

REMEMBER that the moving picture on the screen is determined by the little film in the projector. The patrons see the picture on the screen and enjoy it, but they do not see the film. If the operator wishes to change the picture on the screen he does not go directly to the screen to make the change. He changes the film, knowing that the picture on the screen will conform to the film.

Things in the outer world are much like the picture on the screen. We see them and enjoy them. To appearances they are the realities, yet back in the projector, the mind, is the film of thought which is coloring what we see in the outer.

There are four ways of dealing with unsatisfactory conditions in the outer world. The first and most materialistic is by physical contact—by attempting to change the pictures on the screen. The second is by making mental affirmations about the condition—by trying through force of will to change it. This corresponds to putting some obstruction in the path of the light that leaves the projector, either to distort or to blot out parts of the picture. You have seen what happens when some one near the projector throws his shadow on the screen.

The next method is to realize spiritual perfection for the person or thing that seems to be out

of line. This method is much better than either of the other two, but it still takes it for granted that the trouble is on the screen, that is, in the objective world.

The fourth and most fundamental method is to affirm spiritual perfection for your own ideas —your ideas about the condition or person that seems to need changing. By this method you work directly on the film. Persons and conditions in the outer world are known to you only through your mind. If you had no mind they would not exist to you. Each person that you know is really an idea in your mind so far as you are concerned. If you think that a person is evil, you have an "evil-idea" person in your mind. Later you may change your mind about him and he then becomes a "good-idea" person in your mind. You can make every person and every thing in your world a "good-idea" person or a "good-idea" thing by forgiving your own thoughts about people and things, thus changing them from bad to good.

Some one will say: "Yes, but what about them actually? When they are bad they are bad." That is their affair. Each individual makes his own world. If one is really evil it is because he has wrong thoughts. If you choose to have many evil people in your world, you can have them. If some one else chooses to have good people in his world, he can have them. Strange to say, you and this one may have the same circle of friends. You can so charge your world with the Christ consciousness of love, forgiveness, power, and wisdom that it will be filled with light and your eye

will be single to the good. Your whole body will be filled with light. Your affairs also will be filled with light. The strange thing about it all will be that you will begin to see manifesting in persons and things the very good qualities which you have thought of them.

Remember that you do not see persons and things; you see your thoughts about persons and things. So it is entirely up to you what kind of persons and things you will have in your world. Your heavenly Father has given you all good: begin at the beginning, begin with your own spiritual self; let your Christ self illumine your thought pictures of people; let your Christ light show you how wonderful your world is. You will rejoice greatly when you find that your world is full of wonderful people. You will find that this state of mind is the kingdom of heaven. You will find that a certain phrase of the Lord's Prayer is actually fulfilled in your life and affairs. It is this, "Thy kingdom come. Thy will be done in earth, as *it is* in heaven." Earthly conditions will become heavenly conditions just as surely as the "movie" screen shows forth the imprint on the film which is hidden in the projector away from the sight of those in the theater.

You are the creator of your world; you are filling it with men and women and conditions. Will you make your world a good world? It is within your power to do so. Begin blessing and praising your thought people. If you think some one is evil you must learn to bless your idea of him. We have no right to meddle with any one's

affairs, but we can change our thought about any person, for our thought of him is all that concerns us. *If he has shown us an evil side, our correct thought will bring the good side to us, whether he shows it to any one else or not.* Take up each of your problems and affirm that there is but one Presence and one Power in your world, the Good omnipotent. Discount the problem, forgive it, and realize that there can be nothing but good in your world. The problem will surely be solved in the outer world when you have solved it within yourself.

Suggestions for Meditation

Sunday. *God in the midst of me is mighty to heal, to save, and to bless.*

Monday. *I forgive all my thoughts of enmity.*

Tuesday. *My world is filled with good people.*

Wednesday. *The love of God in me fills my world with love.*

Thursday. *All the world is joyous because I have the joy of Christ in my heart.*

Friday. *I forgive my ideas of condemnation.*

Saturday. *I see the Christ in you because I let the Christ ideal rule my life.*

COUNTERFEITS DO NOT COUNT

Chapter 9

REMEMBER that you cannot make the weather cooler by putting ice on the thermometer bulb. You may be able to make the thermometer register falsely, but the weather remains the same.

Some of us would like to change conditions in our lives by changing some outer phase of our appearance or of our actions. We like to have our speedometer register fifty miles an hour, even though the car can go only thirty miles an hour. We sweep the dirt under the rug to give the room an appearance of being clean. Some workmen go through the motions of doing hard work, really accomplishing very little. The point that I am trying to make is that mere appearances may be deceiving. Any woman can put rouge on her cheeks, but her doing that does not always indicate health. Health comes from within. Color painted on the cheek by health is deeper than rouge. What the world needs is people who will think more of the realities of life than they do of the mere appearances.

Realities begin in the thoughts and the desires of the individual. Jesus Christ refers to those who keep up the appearance of being good, but who forget the spirit of goodness, as hypocrites. It is very well to assume a polite and pleasant exterior, but some day a final check-up comes and

our whole attitude is tested. We must feel the love and good will in our hearts that a smile seems to indicate if we would really know the joy of good will.

A smile produces certain good results, but when the love and good will of Spirit are back of it, its power for good is tremendous. He who pretends to be something that he is not is a failure. Even the successful actor has to *be* the part that he is acting. He has to throw his whole consciousness into the situation.

I think it was Barnum who said: "You can fool some of the people all of the time, and all of the people some of the time, but you can't fool all of the people all of the time." We cannot fool the spiritual law any of the time. This law is working continuously in our affairs. We may be able to delude some of our friends for a time, but we never shall be able to alter the working of the law of cause and effect. When we are not what we are representing ourselves to be, we are like counterfeit money. Counterfeit money may look perfect at a glance, but when it falls on the counter there is something wrong with the ring. We say that it does not ring true. No one rings true who is insincere. Sincerity is the foundation of character. If we are sincere we may make mistakes, but we are ready to profit by them and to do better next time. One who sincerely trusts in the Spirit of truth lays hold of a mighty power. He is like a tree sending its roots down into substantial depths; although the winds may blow, he is unmoved.

The insincere person is like a tree that is almost all leaves and branches, with no deep roots: When the wind blows it is overturned.

The greatest strength of any life comes from a sincere realization of the presence of God within the individual. This is a contact that will sustain you through every trial and will bring you victory in every struggle. You will find no joy and no satisfaction comparable to that of standing eye to eye with the Infinite, sincerely and unreservedly presenting your whole self, your aims and purposes, your hopes and desires, being absolutely unashamed, unafraid. To do this you must straighten out all crooks and turns in your consciousness, putting aside all thoughts of deception and of make-believe.

When a person practices each day meeting the Infinite in this way he learns how to meet his fellow men fairly and honestly; he learns the secret of success, of true happiness, and of true well-being.

If you knew that every one you met was conscious of your every hidden thought and motive and desire, you would doubtless give up all attempt at correcting appearances and you would direct your efforts toward correcting your secret thoughts. The truth is that whether others see your innermost thoughts or not, those thoughts are at the foundation of your life experiences and will show forth sooner or later. Thoughts that are warped and twisted by deceit will warp and twist your happiness and your appreciation of life.

There is nothing hidden that shall not be re-

vealed. Those hidden things which are out of line with Truth must come to light and be straightened out sooner or later, if we would have health, happiness, and prosperity.

Let us stop trying to remedy the troubles of life by plastering them over on the outside. Let us get to the inside of the cup (Matt. 23:25) and cleanse that. Let us find our own Christ perfection and make it a living reality.

Suggestions for Meditation

Sunday. *Only the true is real.*

Monday. *I am determined to found my life upon reality.*

Tuesday. *There is no deception in my consciousness; my vision of righteousness is clear.*

Wednesday. *"Thou shalt have no other gods before me."*

Thursday. *I am true to the very core.*

Friday. *My life is strengthened by honesty, justice, Truth, and loyalty.*

Saturday. *I rejoice in following the spirit of the law.*

FREEDOM FROM YOURSELF

Chapter 10

REMEMBER that you are a mighty soul, not a sinful, miserable creature. You are pure spirit; you have the ability to accomplish all things; you are good; you are wise; you are true; you are pure; you are loving and kind. You are strong; you are free; you are well and whole; you are successful and prosperous.

You are all of these things because you are a child of God. You were created in His image and likeness, a perfect being. Surely all these good things are true of a perfect child of God. God pronounced good everything that He made. You may think when reading this: "Why do I not know that I am all of these good things, and why do I not show them forth? Why do I not possess money and other things? Why am I not healthy and happy?"

Why do we not have these things manifest in their fullness? Because we do not believe and understand that we are truly spiritual beings.

You can prove to yourself how quickly your body will respond to Truth when you acknowledge it. The next time you seem to have a pain just simply affirm, several times if necessary, "I cannot have a pain, because I am spirit and spirit cannot suffer pain." Thus in a small way you can prove the truth of your spiritual perfection.

Many metaphysicians say immediately when

anything is reported as being lost: "There is nothing lost in Spirit." If you have not tried this, do so, and you will be surprised to see the excellent results. What then keeps us from manifesting our true, spiritual nature and possibilities? It is only our belief in ourselves as separate and apart from the one Life of the universe. We have been trained for thousands of years to think of ourselves as outside the heavenly kingdom, as Adam and Eve were outside the garden of Eden, because we believe in two forces, good and evil.

To the extent that we bring ourselves to believe in the good as omnipresent and powerful, we draw near to the kingdom. Belief that we are separate from God, from the good, is the foundation of all selfishness. Selfishness is based upon the idea that we personally can enjoy something apart from God. It is the same idea that the prodigal son had when he thought that he could enjoy his part of the inheritance in a far country. Enjoyment and happiness are in God. When we try to find them separate from God we are disappointed, because they can exist nowhere but in God.

Sin means "missing the mark." We sin when we miss the mark of spiritual understanding; when we are thinking that we are separate from God we sin. We set ourselves up as something apart from the Source of all good. It would appear then that "self" is the cause of all evil. In the past some persons have thought that self referred to the body and have denied the body and

tormented it in order that Spirit might have a better chance to express itself.

The body is not evil; the body is not separate from God, excepting as we believe that it is. Sin, or missing the mark, is not in the body, but in separating the body from the consciousness of God. The body is truly spirit; it is the temple of the living God. When we think of the body as evil or material, we are missing the mark. If an organ of the body is troubling you, declare that it is spirit substance and therefore perfect. You will find that it responds quickly. Thus, you can prove these principles as you go along.

When man is endeavoring to be free from himself, he must remember that he is not trying to be free from his individuality, or from his body, but he is trying to be free from his idea of himself as separate from God. Even Jesus Christ kept Himself in tune with God by saying: "Not my will, but thine, be done." We need to remind ourselves that we are not separate from God. When we have convinced ourselves that we are not separate from God we have freed ourselves from the mortal self. When we have freed ourselves from self we are free from all the ills of the flesh.

All the evils of the world grow out of selfishness. Greed, envy, jealousy, hatred, war, and murder—all have their existence because man believes that some of God's substance can be separated and can belong to man individually. As man gradually frees himself from self, he will see that he is dropping the unpleasant conditions in his life and is holding fast to conditions and char-

acteristics that are most cherished by every one. These are love, life, joy, peace, harmony, wisdom, success, and prosperity.

Day after day think of yourself as a child of God, no matter how many times you may be overcome by your old ideas of separateness from God. Be patient and keep trying. Each day you will gain something, you will be a little nearer the goal. Have patience, have faith, and keep your eyes on the heights.

Suggestions for Meditation

Sunday. *There is but one Presence and one Power, the Good omnipotent.*

Monday. *I live, move, and have my being in the one Presence and one Power.*

Tuesday. *My life is hid with Christ in God.*

Wednesday. *My body is the temple of the living God and I am every whit whole.*

Thursday. *I am not ashamed of my body, for it is true spirit substance.*

Friday. *My eye is single toward perfection and my whole body is filled with light.*

Saturday. *According to the command of Jesus Christ, I think of myself as being perfect, even as my Father is perfect.*

TAKING THE BURDEN OUT OF RESPONSIBILITY

Chapter 11

REMEMBER that every one has some kind of responsibility. The average person feels that his responsibilities are too great, that his particular responsibilities are burdensome, unpleasant, and nerve-racking. He feels that he would willingly exchange his lot for the lot of some one else whose responsibilities appear to be more to his liking.

Many of us would like to run away from our present responsibilities. The very fact that we desire to run away from them proves that we have not mastered them and that we have not made friends with them. We do not run away from our friends. If we are not able to make friends with our present responsibilities, which are familiar to us, how are we going to make friends more easily with new and strange responsibilities? We do not need new responsibilities so much as we need to understand our present ones. In order to understand our present responsibilities we need to understand ourselves and our relation to the great law of life.

When we analyze the situation carefully we find that we are not really responsible for the important things in the outer world. The sun rises and sets without our help; seeds sprout and grow into grains and fruits in spite of our moods.

The stars continue in their courses and the world of business moves on, whether we are present or not. Our principle responsibility is in keeping ourselves in tune with divine law.

We are responsible for our attitude toward our daily experiences and toward other persons; we are not responsible for the attitudes of other persons. We must remember that every person must be free, every person must work out his own salvation. We should not try to take on the responsibility of making other people over. If we keep ourselves in tune, we shall have plenty to do; we shall find that we are actually helping others to be in tune.

Joy, success, and happiness in life are like music; they are the result of harmony, or, we might say, they are harmony. Failure and unhappiness are lack of harmony; they are discords in the music of life. Discords cannot be remedied by force. One who plays the piano and strikes a wrong note must find harmony by selecting right notes and by entering into the spirit of harmony. He cannot correct the inharmony by striking the keys harder. Force does not create harmony.

In the beginning God created you a perfect being; God created you as harmony, wisdom, life, intelligence, peace, joy, and love. When you are expressing these qualities you are in tune with the fundamental character of your existence. Expressing your God-given character is your chief responsibility in life. The farther you drift from this original harmony the more you imagine that your responsibilities are irksome.

The fact that you are responsible for a certain piece of work or for running a business in the practical world is a small matter compared to your responsibility for keeping yourself in tune. When you are in tune with the Infinite, the responsibilities of business or of social life and the so-called cares of the world become a joy, for you then realize that the outer things with which you work are but tools for cultivating your inner, spiritual qualities. In this realization worldly responsibilities do not tire you; they do not cause you to break down. It is the worry about them, it is the fear and the doubt that you have about them, that break you. When you have put yourself in tune with infinite goodness there is no worry in you, there is no doubt.

Can you imagine God worrying about whether He will be able to have the sun rise tomorrow? I feel certain that every one of us is capable of taking on many times the amount of his so-called responsibility in outer affairs, and of fulfilling that increased responsibility with joy and satisfaction. When we are able to attune ourselves to the divine law, the result is abundant success. Within the divine law is love; love is success. Outside the divine law is hate; hate is failure. Within the divine law is harmony; harmony is success. Outside the divine law is discord; discord is failure. Within the divine law is life; outside the divine law is death; death is failure. Within the divine law is peace; outside the divine law is war; war is failure. All the fundamentals of success are found in the God qualities.

Instead of complaining and worrying about the unbearable load of responsibilities that we are carrying, instead of feeling sorry for ourselves, let us spend our energy in getting into tune. There is no harmony in worry, fear, doubt, hatred, jealousy, or unkindness; let us just tune them out. When they have been tuned out there will be nothing in our responsibilities to weigh us down.

Go forward with joy and do the things that you are supposed to do, knowing that God is really responsible for your success when you have made yourself responsible to God. You are capable of doing many times what you are doing now, and you are capable of doing it without fatigue and without failure.

Responsibility cannot harm us. Lack of harmony with divine law is what overcomes or breaks a person. Let us rejoice in our responsibilities and accept them as we would accept an invitation to join in a favorite sport.

Let us cast our burdens on the Lord and tune in with the divine law.

Suggestions for Meditation

Sunday. *I have no worries, no doubts, no fears. All my affairs are in divine order.*

Monday. *I have cast all my burdens upon the Lord; this has left me free to do my work efficiently.*

Tuesday. *I am no longer dominated by doubt and fear. Through faith and love I am successful in all my ways.*

Wednesday. *I am not afraid of responsibility. I rejoice in doing what comes to my hand to be done.*

Thursday. *I meet every problem with a smile, for I know that my success is assured under divine law.*

Friday. *The joy of the Lord is my strength.*

Saturday. *I am in tune with God's perfect ideal of me.*

WHEN YOU EAT THE DOUGHNUT THE HOLE WILL DISAPPEAR

Chapter 12

REMEMBER that the hole in the doughnut is nothing with something around it. This hole, let us say, represents the negative problems in life. The hole would not be if the cake were not around it; likewise, the negative problems would not exist if Truth were not around them. If, when an unpleasant condition manifests itself, we would appropriate the good around the bad condition, we should find that the evil, like the hole in the doughnut, would disappear. By eating the doughnut we appropriate it, make it a part of ourselves. When we appropriate good, we make it a part of ourselves.

The following is an example of how you may eat a metaphysical doughnut. If you should have a pain, which you or a doctor may have named a disease, do not worry about the disorder. It is but the hole in the doughnut. Realize that there would not be any disease unless there were something good—life for instance—to make the disease apparent. A dead man has no disease. Fix your mind, therefore, on the good. Realize that the pain in your body is caused by the Spirit of life and health trying to manifest itself and meeting with opposition in your body. When Spirit strikes hard, resistant conditions in the body—which are caused by hard thoughts—it can-

not manifest itself perfectly. When you call this condition pain and become frightened by it, you increasingly hinder the free working of the Spirit of life in you. When you take the attitude, "The Spirit of truth is working in my body and is actually rebuilding this ailing organ," you aid Spirit and help the healing process.

We should always deny that there is any opposition to the perfect working of the Spirit of truth in us. We must stop worrying, and rejoice, rejoice that there is a Spirit of life working in us. Through our very thought we direct that Spirit of life so that it rebuilds any ailing organ. Every time we feel pain, we should give thanks that the Spirit of truth is at work healing us. Our body is just waiting for us to say whether the pain shall be destructive or constructive. It is not enough that we forget the pain; we should cooperate consciously with the upbuilding power of Spirit in the painful organ. Putting aside fear and doubt, we should rejoice; when we believe that the Spirit of truth is rebuilding a part of the body, it will rebuild it. Man is the great director of all the forces in his body.

Another example: If you have a financial reverse, do not look at the negative part of the situation—the hole in the doughnut—but look at the doughnut itself. Begin to give thanks that something that you have outgrown has been taken away from you to make room for something bigger and better. Bless everything concerned with the transaction; put aside fear and doubt; open your consciousness to the Spirit of abundance. Know that

God has opened a greater channel for you through which His blessings may come.

The man who has learned to take the constructive attitude toward all the happenings in his life will bring good out of everything, even out of the thing that seems evil. We are told that "all things work together for good to them that love God." Loving God is simply appreciating His goodness everywhere. If we love the Lord with all our strength, heart, and mind, then we shall have no time to look for the hole in the doughnut of life; we shall be continually fixing our minds on the reality, and the hole will disappear.

I know from my own experience and from the experiences of others that the truth that I have stated will work for every one who will put it into practice with faith and fearlessness. Make friends "with thine adversary quickly"; make friends with the pain quickly, and it will not hurt you.

Children have growing pains. Why should not all pains be growing pains? When one feels a pain it proves that one is alive. So let us rejoice in everything and know that all conditions are bringing us good. Such an attitude compels good to come out of all conditions.

We can never be fed and nourished on the hole in the doughnut, but the substance around the hole will nourish and satisfy us. Remember, then, that when there seems to be a hole, it is a sure sign that there is something good present. Find that good, and you have solved your problem. Appropriate the good and you are nourished, healed, and prospered.

Suggestions for Meditation

Sunday. *Every experience in life proves that my heavenly Father is near me.*

Monday. *I rejoice in the realization that good is everywhere present in abundance.*

Tuesday. *I rejoice in the realization that life is everywhere present in abundance.*

Wednesday. *I rejoice in the realization that love is everywhere present in abundance.*

Thursday. *I rejoice in the realization that harmony is everywhere present in abundance.*

Friday. *I rejoice in the realization that wisdom is everywhere present in abundance.*

Saturday. *When wisdom, understanding, love, and harmony are appropriated by me, lack, ignorance, and inharmony disappear, and my mind, body, and affairs are nourished and quickened through the power of Spirit.*

"GOD'S IN HIS HEAVEN—ALL'S RIGHT WITH THE WORLD"

Chapter 13

REMEMBER that this old world has been spinning around for many thousands of years and it is still in good shape. If you have troubles that seem to be serious, just try to imagine how they will look in a thousand years. Will they last as well as the world has lasted?

Remember that even though storms may be raging, waves rolling, and men fighting, God's presence is the same. It is calm; it is sweet, pure, loving, wise, and powerful. It is the very substance of all supply; it is very near to you. The winds and the waves and the wars do not affect it; they ruffle the surface of events but realities are deeper than the events.

You do not need to go to a distant land to find reality. You do not need to go to another world to find it; God is reality and He is very near to you. The kingdom of heaven is very close to you. It is within you, it is everywhere present, and you can enter it at any place and at any time that you are willing.

The entrance to the kingdom of heaven is not over material stones or wood, but it is through a gate of understanding. Entering the kingdom is not a matter of going somewhere physically; it is a matter of changing the mind. The kingdom of heaven is not in the next room or across the

street, but it is in your heart, in your mind. When you realize God's presence you are in the kingdom. When you use your mind to think about difficulties, troubles, and worries, you are outside the kingdom. Through a right mental attitude you may be in the kingdom while you are walking, working, running, riding, or eating. Through an inharmonious attitude of mind you may be outside the kingdom while doing the same things. Material things in themselves have nothing to do with the kingdom of heaven.

"God is no respecter of persons"; He does not care what your reputation is, who you are, how much money you have in the bank, or what you are, so long as you comply with the law of the kingdom. When you comply with this law you are good, joyous, humble, true, honest, just, loving, and forgiving. These are the fruits of Spirit; these are the pass-keys to the kingdom.

When you are in the kingdom you will view all things with quietness, confidence, and understanding; joy will enter into your every experience. Joy abides in the kingdom. When you are in the kingdom you will not feel like condemning, you will not feel like being unhappy, you will not feel like worrying, because you will know that all is well. You will know that God has created the universe and has pronounced it good. You will know that the realities of life are spiritual. You will know that good is not based upon material possessions, but that satisfaction in material possessions is dependent upon good. When you are in the kingdom you will be master, but you will

not be an arrogant, dictatorial master. Your mastery will be more like that of one who brings out the soul of a violin. You will bring the soul out of your life experiences.

When you have found the kingdom all other things will be added. When you are in the kingdom mere events and the manipulation of material objects will not disturb you, because your eyes will be open to the realities of life, which are not dependent upon materiality. When you are in the kingdom you will be able to appreciate the meaning of the words, "Heaven and earth shall pass away: but my words shall not pass away."

When a person can hold fast to the word of Truth so faithfully that he would be willing to let heaven and earth pass away rather than to let go, he will prove his faith in the word of Truth and will become master of his heaven and his earth. He who is in the kingdom is cheerful; old things have passed away, old doubts and worries have no more terrors for him; he sees the sunshine of God's goodness, he glories in the reality of that goodness. Nothing can disturb him, because he is secure upon the foundation that is everlasting.

Stop taking troubles seriously; practice seeing the reality of the kingdom within your heart. No matter how hard you have to work, how sick you seem to be, what unpleasant persons you have to deal with, these conditions and all other negative conditions have absolutely no power to keep you out of the kingdom of heaven, and when you are in the kingdom the impotence of these things

is revealed to you. So cheer up, for there is no hell except in your own mind and you do not need to have it there.

Suggestions for Meditation

Sunday. *I rejoice and I am glad, for the kingdom of heaven is at hand.*

Monday. *This is a good world when it is viewed through the windows of the kingdom.*

Tuesday. *"Thy kingdom come. Thy will be done in earth, as it is in heaven."*

Wednesday. *The greatest in the kingdom is the one who serves the best.*

Thursday. *I am willing to put aside my personal will and abide by the laws of the kingdom.*

Friday. *"Not my will but Thine be done."*

Saturday. *I lay aside all my cares and joyfully enter the kingdom.*

THE ONLY PROBLEM

Chapter 14

REMEMBER that your problem as a student of Truth is: "How shall I conform my desires, my thoughts, my words, and my acts to the principles of Truth?" You may believe your problem to be one of these: "How shall I make a living? How shall I get well? How shall I influence the members of my family to do right? How shall I get a raise in salary? How shall I become more beautiful? How shall I make people like me? How shall I become great? How shall I get away from my present unpleasant surroundings? How shall I make my husband or my wife see things as I do?" These are problems, but they are secondary problems, because their solution depends upon the solution of your main problem, which is, "How shall I conform my desires, my thoughts, my words, and my acts to Principle?" Solve this problem and you will be shown the harmonious, natural solution of all the others. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

If we try to work out these secondary problems while leaving out the solution of the first problem, we are likely to have some very difficult and unpleasant experiences. These unpleasant experiences are due to our failing to understand how to solve our problems, to our trying to solve

them by working with results instead of with causes.

The secondary problems are the result of our lack of harmony with Principle. If you are having trouble with your husband or with your wife, stop trying to reform him or her and begin working on yourself. There is only one person in the world that you have any right to influence, and that is yourself.

If your husband has a mean disposition and treats you brutally, you cannot make him over by divorcing him, by having him arrested, or by doing anything else to him. You have drawn him to you by a certain attitude that you are holding toward life. If it were possible for you to get rid of him through some outer means you would draw to you some one else who would present virtually the same problem.

The problem is within you; when you have solved it there, it will be quickly solved in the outer world. How will you solve the problem? You may try to think: "I will assume the nonresistant attitude and let my husband do as he pleases. I will try to think of him as a child of God. Of course, I shall still be disappointed and grieved." No, this attitude is not enough. You must realize that your happiness, your peace, your harmony, come from your contact with the Father. Your good has nothing to do with how other people are treating you. Forgive your husband. Do more: rejoice, find the kingdom within you. No matter what any one else does or says, you have all the joy and happiness that there is when you

contact God. No one can take this joy and happiness away from you. A wonderful thing happens when you realize that your harmony and your happiness are not dependent on outer things but spring from your unity with God. When you have begun to understand and to contact this holy presence, your problems will be solved. I am not saying how they will be solved. I do not know. Your husband may change his disposition; perhaps your attitude of criticism has been holding him in a bad frame of mind. He may be called away to work elsewhere; or you may change your disposition so that you will understand your husband and he will understand you; or he may be separated from you. I cannot tell, but whatever the way in which the problem is worked out, it will be harmonious and satisfactory to you. Do not let yourself get worried or anxious about these problems in the outer; worry and anxiety make them harder to solve. Cultivate the feeling that, since God is with you continually, every problem will be taken care of by Him. Stop trying to adjust conditions in your life by will power and by physical strength; coöperate with God and you will find that your problems will begin to solve themselves. "Seek ye first the kingdom of God, and his righteousness," and all your problems will be solved.

Suggestions for Meditation

Sunday. *I am happy in God's loving care.*

Monday. *Nothing disturbs me: I am protected and cared for by the one Presence and the one Power, God, the good.*

Tuesday. *I do not worry about my problems, but I rejoice in conforming my life to Truth.*

Wednesday. *God within me is mighty to heal, to save, and to bless.*

Thursday. *I am not deceived by evil appearances: I know that my life is established in the realities of Truth.*

Friday. *"I will fear no evil; for Thou art with me."*

Saturday. *I will fight no evil, but I will praise the good.*

"LET NOT YOUR HEART BE TROUBLED"

Chapter 15

REMEMBER that God loves you and therefore there is nothing to fear. Do not fret, do not be unhappy. Do not doubt or fear. All that you can possibly need has been provided for you. God is all and in God there is no lack. God does not condemn you. God is good; His loving forgiveness fills the earth. God is good, has been good from the beginning, and always will be good.

The goodness of God is manifest to you when you have faith to accept it. When you are fretting and worrying it proves that you are not having faith in omnipresent goodness. Put the fretting and the worrying aside and in their place enshrine faith. Faith opens the storehouse of goodness to you. Faith reveals happiness, health, and prosperity to you where before only sorrow, sickness, failure, and poverty seemed to be. Faith discovers your good. Faith sets aside unprofitable thoughts. Faith sets aside faultfinding, doubting, and fearing, and in their place puts a steady, firm belief in the good and its omnipresence.

When good is believed in, it manifests as surely as the sun shines. If your good is not manifesting, that shows that you do not believe in it. Your good is now waiting for you in Spirit: it is all about you but it must be discovered through the eye of faith and used in love and good judgment. Faith makes tangible the sub-

stance of Spirit. It is a living bond that connects you with God's substance. Be sure that your desires and motives are unselfish. Ask for wisdom —divine wisdom—and love, and then step forth with the faith and confidence of a little child, never doubting.

Put your faith in God the good, not in financial schemes and material things. Doubtless your good will come through the channel of material things, but you should never lose sight of the fact that it is coming from God; keep your connection with the source. Do not be misled by selfishness; do not be led into doing underhanded things through selfish or greedy motives. God will supply your abundant good through a proper channel when you meet the requirements in faith.

"Let not your heart be troubled." Trust in God, make God a partner in all that you do. Fear not, faint not, condemn not, and covet not; all that the Father has is yours. Claim your own and work in harmony with divine law. Rejoice and be glad.

Suggestions for Meditation

Sunday. *God is all and there is nothing to fear.*

Monday. *All that I need is now mine. I contact it through my faith.*

Tuesday. *Worry and doubt are gone from me forever; God's love and wisdom fill my life completely.*

Wednesday. *There is no room for sorrow or disappointment in my life, for God's everlasting mercy fills me with praise and joy.*

Thursday. *Only good can come from God: God is the source of all that I have.*

Friday. *In God I live and move and have my being.*

Saturday. *"I will fear no evil; for Thou art with me."*

PART IV

Prosperity and Business Helps

MONEY

Chapter 1

REMEMBER that money is man's creation. There is nothing mysterious about money. It was made to serve a purpose; it should be man's obedient servant. However, instead of keeping its place it sometimes rises to a position of mastery. This is not the fault of money; it is the fault of man. By wrong thinking man makes money his master.

Too often man falls down and worships his own creations. He has done so from the beginning of history. While Moses was on the mountain, the children of Israel made a golden calf which they worshiped. We look upon this act as heathenish and barbaric, yet even in this day we make many golden calves and worship them. These golden calves take the form of wearing apparel or automobiles or houses or land. The golden calf which we call money has a large and devoted following. Many persons sacrifice to this golden calf as the children of Israel sacrificed to their golden calf in the wilderness. Men sometimes sacrifice their honor and their friends and their happiness to money. Money in itself is right and good, and not every one makes a golden calf of it. To some persons it is a convenience and a help. But evil appears when man, through wrong thinking, gives to money a higher regard than that which he gives to the things of Spirit.

A large amount of money is not evil. Some persons feel that it would be wicked for them to have a large amount of money. They feel that all who are rich are more or less evil. Some feel that it would not be right to ask God for money or for supply except for their bare needs. This is because they consider only the greedy, selfish attitude which often controls money instead of considering money itself. Money, being but a tool, cannot be evil, whatever its quantity.

Some worshipers of money have virtually no money, while other worshipers at the same shrine are rolling in wealth. Some of us are putting off all our happiness until the time when we shall have money. In this case we are worshiping the golden calf at a long distance. If we could realize that our opportunity to be happy and to live is here and now, we would not let the money that we hope to possess in the future interfere with our present happiness. No one should be ashamed of money or ashamed to ask God for enough money to meet all his needs, nor should he expect to receive meagerly. On the other hand he should not expect to receive more than he is able to use wisely.

Let us relieve our strained relations with money by correcting our thoughts about money. Let us neither put money upon a pedestal nor lay a curse upon it. Let us set money free from condemnation on the one hand, and from exaltation on the other hand. Let us consider it for what it is—merely a convenient servant. Let us think

of God as the true substance and the only source of our supply.

It is not necessary for us to go from one extreme to the other. A peculiarity of human nature often causes a person to swing from one attitude to the opposite, without his considering the sane viewpoint between the two extremes. When we let God be first in our lives, we keep the proper attitude at all times. When we love God with all our heart and soul and strength, we have no temptation to condemn material servants.

It is good to bless one's money, realizing that money is one of the expressions of God. Few students actually bless their money consciously when they receive it or when they spend it. Do you bless your money? The practice of blessing money is a simple application of a Truth principle, but it will reward bountifully any person who will follow it. Some persons expect prosperity to drop into their laps in miraculous ways. They will not take the trouble to do the little things that will cause prosperity to come to them. To prove the law of prosperity a person must connect his thought of manifest substance with infinite supply, and realize that God is infinite supply. He must realize that the very substance that he handles is an expression of infinite, spiritual substance. He quickens such a realization by blessing his money.

When love toward God is the foundation of all our thoughts, we see all things in proper perspective. Things that are near the eye appear large and out of proportion as compared to things that

are at a distance. If money is kept too close to the mental eye it seemingly becomes of more importance than are the other things of life. But when God, the Source of all, comes first in our thoughts, then He assumes His correct (large) proportion and other things fall into their rightful (small) proportion. We then see things as they are. God is closer to us than anything else in the universe. Seeing God first, we see the universe in right perspective, and we are not misled by the false estimates of the world.

One of the secrets of success in all arts and games is to be natural and relaxed. When we are natural, when our consciousness is not strained by false beliefs, we recognize that our very life is in God and that God holds the most important place in our existence. Then the tenseness of misunderstanding, fear, and doubt disappears, because we view all things in a natural, relaxed way.

Let us begin today to be ourselves, children of the Most High, and stop being worshipers of man's false idols. Let us no longer be servants of man's creations; let us put to right use all things, including money, and bless them in that use, praising God for them. Let us not put money before God in importance; without God money would be nothing.

Suggestions for Meditation

Sunday. *"Thou shalt have no other gods before me."*

Monday. *God comes first in my life.*

Tuesday. *"All things whatsoever the Father hath are mine."*

Wednesday. *My life is now in divine order.*

Thursday. *I am not misled by worry and fear; I know that God is my supply.*

Friday. *I am not misled by the love of money; I know that God is my prosperity.*

Saturday. *All good things come to him who loves the Lord.*

MORE IMPORTANT THAN MONEY

Chapter 2

REMEMBER that ideas are the valuable things in life. We need ideas more than we need money because ideas will bring money and all other necessary things. Ideas are the life of riches. Ideas are the substance of our lives; without ideas we could not enjoy music, art, scenery, or riches. We must have some idea of what these things mean. A great painting is appreciated best by one who knows something of art. As we develop our ideas along the right lines, capacity to enjoy material things increases.

I read some days ago about a man who was made wealthy by discovering and developing a mine. It would seem, on first thought, that the mine made him wealthy, but I believe that the mine could not have made him wealthy unless his ideas had led him to the mine and to its development.

There are countless undiscovered mines. The earth is full of minerals, and new processes of refining and using them are waiting to be developed by persons with ideas. There is probably more gold hidden in the earth than man can ever use, but we shall get it only as we develop ideas that will help us to find it and to use it.

There are abundant riches for every one but they are of no value to any one until some one develops the ideas necessary to find them and then

develops more ideas in order to appreciate them.

When a derelict asks for help, he usually expects money; but money is of little help to him. He needs ideas, he needs encouragement, he needs love, he needs understanding, and he needs good judgment. He needs to know that God not only is able but is willing to supply his every need when he places himself in the right condition to receive. He needs to learn how to use the blessings that he possesses. Giving him money is a good deal like throwing a five-dollar bill to a drowning man; he needs a different kind of help. He does not need money or that which money will buy nearly so much as he needs that which will produce money—constructive ideas. When you purchase an automobile you are paying for the idea which has caused certain materials to be assembled into a machine. You would not want the materials without the idea. They would be useless. Any good thing seems to be useless without proper ideas behind it.

Jesus Christ healed the sick and fed the multitudes, but the greatest service which Jesus Christ rendered the race was rendered by the ideas that He gave us. These ideas have enriched the lives of millions of people, have changed the characters of nations, and have healed and given hope and peace to countless multitudes.

We grow by our ideas. By taking the Christ idea into our consciousness, we grow toward perfection. The world would mean nothing to us without ideas. The world means sin, sickness, poverty, and unhappiness to us when we harbor beliefs in

sin, sickness, poverty, and unhappiness. The world will mean life, joy, peace, and prosperity to us when our ideas reflect these qualities.

Remember, too, that sharing a good idea multiplies it. An individual who has a good idea to share does not lose by passing it on.

"As he [man] thinketh within himself, so is he," and as he thinks of everything about him so is his environment. The God idea of life fills everything in the universe but it means little to you until you have a consciousness of life that is able to appreciate the God idea. When your ideas of faith are developed, you find God's idea of abundance and helpfulness in all things ready and quick to serve you. All that the Father has is yours when you have brought your ideas to the proper standard of appreciation.

Suggestions for Meditation

Sunday. *I am open and receptive to constructive ideas.*

Monday. *I am willing to let God's ideas manifest through me.*

Tuesday. *I do not pray for things; I pray for ideas.*

Wednesday. *There is no lack of God ideas.*

Thursday. *I transform my world into joy, peace, and prosperity through constructive ideas.*

Friday. *It is easier to hold constructive ideas than to hold destructive ones. My ideas are good.*

Saturday. *There is no lack of good. God has filled the universe with His loving kindness.*

WHAT YOU NEED IS ALREADY YOURS

Chapter 3

REMEMBER that your good is very close to you. It is nearer to you than the air that you breathe. It is part of you. It has been yours all the time. You may ask, "If my good is already mine, why am I not aware of it?" Your lack of awareness is your whole problem. You are not aware of good until you begin to use it.

Bringing forth good is somewhat like getting an education. When you are educated you have brought forth and have developed certain qualities which were yours from the first; you have developed your ability to read, to use mathematical rules, and to speak languages. Your power to solve a problem has not been given you from the outside. It is true that outside influences may have stimulated your ability, but you have also used certain powers that were within you. You have memorized many outside facts, but, had you not cultivated your power of memory, you could not have memorized them.

You may say: "I know that ideas develop from within me, but I do not need ideas; my needs are money, houses, lands, clothing, and food. These do not come from within me." All these needful things are supplied in abundance in the world; their supply will never diminish. This supply includes enough for you. Your problem is how to contact that which has already been provided for

you. Here is the secret of contact: Material things are controlled by ideas. Ideas of love and good attract good things. If you want things, line up your ideas. If you seek first the kingdom of God, all the things that you want will be added.

We might liken all material things to the air that we breathe; in such a comparison our ideas would correspond to our lungs. Our lungs draw within them only as much air as they are capable of holding and using. We can develop our lungs, however, so that they will take in larger amounts of air. We can develop our ideas so that they will use substance to better advantage. Our need is better understanding of how to use ideas rather than knowing how to increase or supply of material substance. Our need to give thanks for what we have is greater than our need to beg for larger quantities. When we learn to use what we have we shall find ways to develop more and more of our good.

There is really no limit to what we may have and use when we realize that our good develops as we expand our God-given abilities. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Jesus realized that there is a very close relationship existing between word substance and bread substance, and that the soul of man needs to be fed by words of God as much as the body needs to be fed by bread. He also knew that the words of God are producers of bread. He proved this when He fed the five thousand.

We need to increase our appreciation of the

good that is in us. We certainly do not increase our appreciation of the good within us when we spend our time in pursuing material things. We should, of course, be friendly toward material things and should use them joyously. Our working with the material world is part of the great plan, but our desire for material things should not exceed our appreciation of the spiritual qualities back of the things. When we regard material things as more important to us than Spirit, we get into a state of inharmony where there seems to be insufficient material to supply our needs. When we find the inner Source of supply and learn to appreciate that Source, we find the kingdom of God and His righteousness; then all the material things are added in natural ways. The kingdom of heaven is within us; it is our good, but we must develop it by using it. How are we to "use" the kingdom of heaven? Simply by using the qualities of the kingdom of heaven: love, peace, harmony, and all other good qualities.

All that the Father has is now ours, but we shall never know of this abundance until we have learned to give thanks for the things that we already claim as our own. We need to develop our sense of appreciation; until we fully appreciate what we now have, we cannot fully appreciate added things. Unappreciated things are useless. We cultivate appreciation by giving thanks. When we hear somebody complaining that he has not enough, we may know that he has not expressed enough appreciation for what he already has.

We can open the channel for prosperity, which is already ours, by our appreciation of the Spirit of substance.

When we give thanks for what we have and appreciate what we have, we do not need to worry about what we have not.

Suggestions for Meditation

Sunday. *I rejoice in the abundance of ideas which God has given me.*

Monday. *I rejoice in the kingdom of God which becomes mine as I appreciate it.*

Tuesday. *I am willing to unfold my God-given good.*

Wednesday. *My good grows as my appreciation for it expands.*

Thursday. *I rejoice and give thanks for God's manifold blessings.*

Friday. *I practice using my good by giving thanks.*

Saturday. *I realize that the existence of all material things depends upon the invisible source of all good. When I appreciate God, the Fountainhead, then am I rich in all good things.*

BEING MASTER OF RICHES

Chapter 4

REMEMBER that you are master of material riches when you are not dependent upon them. You can surmount your dependence upon material riches by placing it upon God. Having placed it upon God you will find that you are greater than material possessions. You will find that you are not worried by material possessions or by the lack of them. When you know that God is your supply and the source of your good, you will realize that you are prosperous. Having found God, you have found all—you have found the way to appreciate life and to enjoy living.

Things in themselves are not evil. Wrong relationship to things causes so-called evil. Your wrong relation to things is caused by your wrong thoughts about them. If you were able to bring into your life a million dollars through your contact with God, the Source of all good, that million dollars would be good; but if you should then involve your life in the million dollars and in the spending of it and should remove your thought from God, the Source, then the million dollars would become evil to you. You would be putting the money first in your thoughts; you would be spending your full energy and ideals upon it instead of upon God. One who is truly prosperous finds greater joy in his unity with God than in his possession of material riches.

The blessings of God are being given to us continuously. They are what we call the intangible things of life; yet they are the only realities of life. They include life, love, wisdom, faith, harmony, peace, and happiness, and all other things that really make life worth while; yet they are the things that we somehow discount. If we are not careful we think that the realities of life are material possessions: houses, land, money. But without the spiritual qualities, material possessions cannot even be used. They are absolutely nothing. We continually fool ourselves by thinking that money brings happiness or life or love or wisdom or harmony. No material condition can possibly bring any of these things to us, because these things are God qualities. They are ours for the asking; they are free, but they cannot be bought. Men make the great mistake of thinking that if they can get money and possessions first, then they can have happiness. This belief is absolutely wrong. Men must have happiness first; then they can get money.

Spiritual qualities are really the pearly gates, the jasper walls, the golden streets, and the harps of heaven, because spiritual qualities are really the heavenly consciousness. When Jesus told men to seek first the kingdom of God and His righteousness and all things would be added to them, He gave the most practical advice that it was possible for any one to give. Spiritual qualities are the things that we are really seeking, but we make ourselves believe that we are seeking material things. Material things will flock to us and will

be our obedient servants when we have found the kingdom of heaven, which includes the intangible qualities.

A person who is truly poised in the realization of God as omnipresent prosperity need never worry about money, clothing, or food; he does not have to wait for God to send him these things; he is already in possession of whatever he desires. Supply will find its expression in channels leading from all directions to the person who depends upon God; prosperity will come to him through his business, through his neighbors, through his friends, and through strangers; it will come to him from the earth, the air, and the sea. When he puts the might of his faith into depending upon God, all persons, circumstances, and conditions will prove to him that God is abundance. The person who has the realization that God is the source of his prosperity does not wonder whether God is going to prosper him. He does not wonder how his prosperity is going to come; he does not care how it will come, for he is in the position of a man who has money in the bank and can draw it at any time he chooses. He does not weep; he does not wonder whether he is worthy; he rejoices, for he knows that God is his supply. He coöperates with God by expressing love, good will, and righteousness.

If we seek things before we seek the kingdom of God, we shall find that our way is hard. It is true that a person may draw to himself much wealth without seeking first the kingdom, but what will it profit a man if he gain the whole

world and have not the appreciation to enjoy it? What does it profit a man if he gain vast wealth and is continually in fear of losing it? How can one be happy whose whole dependence is upon material things, which are continually changing? A material possession cannot fulfill your ideals; it is bound to fall short; it is bound to change and to disappoint you. But if your ideal is in Spirit, if your ideal is in God, you will never be disappointed, for God is unchanging. Material things may come and material things may go; there may be great upheavals in the world; but, because your ideal is in God, you are not upset, you are not disturbed. You watch the changes that take place in the world as you would watch beautiful clouds melting from one form into another.

If you have been disappointed by the uncertainty of riches and possessions, if you really want to lay hold of that which cannot be shaken, find the rock of faith in God through Jesus Christ; then you will have reality which can be depended upon. Having found that rock, you will be so satisfied that material riches cannot tempt you to do wrong, to worry, to doubt, or to fear, because you will be in a position to command mere things rather than in the position of serving them. You will not fear thirst, for you will stand at the fountainhead.

Suggestions for Meditation

Sunday. *All that the Father has is mine when I love the Father with all my heart, with all my soul, with all my strength, and with all my mind.*

Monday. *I am determined that mere things shall not separate me from an appreciation of God's omnipresent goodness.*

Tuesday. *In God I live, move, and have my being. I have no need to doubt.*

Wednesday. *"The Lord is my shepherd; I shall not want."*

Thursday. *I now put my trust in God.*

Friday. *Steadfastly beholding Thee, I see prosperity everywhere.*

Saturday. *Leaving all fear, doubt, and worry, I joyously enter here and now into the kingdom of God, where all is peace, harmony, health, and prosperity.*

THE VALUE OF PRAISE

Chapter 5

REMEMBER to praise God continually. Some one may say: "But what shall I give praise for? My lot is poor indeed." It does not matter what your lot in life may seem to be; you have the same things to give praise for that every one else has. We all should give thanks to God for life, for love, for prosperity, for wisdom, for joy, for harmony, for health, for strength, for peace, for beauty, for good. These are spiritual things; they are all in God, and God is everywhere present. These blessings belong to every one alike; they belong to all who will claim them.

If you think that you have not a material thing to give thanks for, stop right where you are and begin praising God for spiritual things. Forget about your lack; forget about your disappointment; forget about your troubles—which, after all, do not amount to anything. Begin praising God for His love, for prosperity, happiness, and all other good. See if you do not realize great satisfaction in praising God. You surely have had no satisfaction in grumbling and finding fault.

You will never be so happy as when you truly praise God for His blessings. "But," somebody may ask, "what will become of my business, and of my family, if I spend my time in praising God instead of in solving my problems?" Worry and doubt will not solve your problems. If you think

about God's wonderful blessings until you believe in them, you need never worry about your business or your family. Your reward will come in the joy of praise; but in addition you will find that, in praising, you have turned on the switch that brings success in your outer affairs.

All prosperity—everything that makes life worth while—issues from the one Source. When you have made contact with the Source, you have made contact with everything that you can possibly need. If you judge by appearances and see negative circumstances about you, causing you to worry, you are seeing things that can be changed by your thinking. The change will come when you begin to see the realities of life back and beyond the seeming negative conditions.

If you are praying always for material things and outer blessings, you will not lay hold of true riches; but if you lay hold of the Source of true riches, the outer conditions will change rapidly to correspond to Truth. We must seek first "the kingdom of God, and his righteousness," and then "all these things shall be added"; but if we seek the things first, we may be sure that the kingdom of God will not be added.

The Master's admonition is to pray as though we already had received. When we praise God for all His countless blessings, we are giving thanks for what we know we have already received in Spirit. The joy of this knowledge is, in itself, our reward. The joy strengthens our faith; it fills us with happiness and contentment, a happiness and contentment that are not built upon false

hopes or upon imagination. They are founded upon the most substantial foundations possible; they are founded upon age-abiding Truth, which has been from the beginning and will continue to be forever.

Praise and give thanks. "Let not your heart be troubled." You will be shown a way to work out your problems in the outer when you have adjusted your mind to the kingdom of heaven within you. Material prosperity should not be the object of your praise; your object should be the joy of the Lord. You cannot hope to praise God and at the same time keep one doubtful eye on your material surroundings to see if they are responding. If you give your praise whole-heartedly, never doubting, never fearing, you will surely be prospered in all your ways.

Do not think, "I am going to get" this or that. Many persons worry about what they are going to get; that is why many persons are unhappy. In place of dwelling on what you will receive, realize that all things are given to you in Spirit. Your problem is: "How am I to use what God has given me? How am I to spread it abroad? How am I to let my light shine?" Begin now to praise and to give thanks.

Suggestions for Meditation

Sunday. *"Praise God from whom all blessings flow."*

Monday. *I praise God for abundant life.*

Tuesday. *I praise God for abundant substance.*

Wednesday. *I praise God for enduring love.*

Thursday. *I praise God for beautiful harmony.*

Friday. *I praise God for the peace that passes understanding.*

Saturday. *I praise God for joy.*

THE VALUE OF GOOD MANNERS

Chapter 6

REMEMBER your manners. What are manners? Good manners include politeness, patience, thoughtfulness. The spirit of politeness is kindness.

Salesmen are trained to be polite because it pays. Business men find that politeness pays in their business but they have not all learned that politeness pays at home. Some of them feel that conditions at home are different from those where there is contact with the public. If the public were not treated with consideration it would be offended and take its business elsewhere. The family may be offended, but it has to stay where it is. If a business man disagrees with his customer he does so in a tactful, pleasant way; if he disagrees with his wife he usually tells her so in no uncertain language. He reasons that there is no need of mincing words with her because they understand each other, while with a customer it is different: the customer might not understand.

The real reason why some men are polite to their customers is the dollars and cents which they hope to get. When one is polite because he feels kindly toward every one he will be the same at home as he is in dealing with his customers. He will find that it pays in dollars and cents to be polite at home. It sets a good example for the

children; it promotes harmony. Harmony promotes health; sickness is expensive. Harmony promotes happiness; happiness is the thing that every one expects to find at home. A home without happiness is a sick home. When we cultivate the spirit of love we shall not want to be unkind or to hurt the feelings of any one, not even the members of our families.

Why does kindness pay? Because it is one of the qualities of God. We like to have kindness shown to us and it is natural that others like to have kindness shown to them. It is our showing kindness that proves that God is expressing through us. Kindness, good will, patience, and love expressed in our lives prove that we are the sons of God. When we are unkind, unjust, or impatient, we show that we have forgotten that we are sons of God; we are putting ourselves in a position where we are not receiving the full benefits of our heritage as sons of God.

Some one may object that politeness shown a customer is no indication of the heart; it is simply a quality assumed. Even if this be true it is a step in the right direction. Hamlet said, "Assume a virtue, if you have it not." If a person trains himself to express the appearance of love and good will, he is bound to be affected by these good qualities in some degree, and the daily practice of the assumed virtues may finally strike deeper and become a real part of his make-up. It is better to pretend to do something good than to pretend to do something evil. Good is constructive, and it is contagious. If any one pretends to be good long

enough, his consciousness will catch the contagion of goodness.

If you would be truly polite to your customer and to your business partner and to your family, ask God every day to help you to be kind and just and thoughtful toward every one. Instead of looking for financial returns from kindness, find the joy that comes from being kind. Kindness, good will, and love are their own reward. If nothing more came to the person who is kind than the very feeling of kindness and love in his heart, he would be amply rewarded. The kindly person will find, however, that there are by-products; he will find that dollars and cents and friends come to him in addition to the joy of being kind. "He that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath."

If we can feel love and good will we are blessed and we shall have many other blessings added. If we do not feel love and good will, the very things that would seem to bring us joy in life are taken away. It takes a broad mind, a patient mind, a mind full of the Father's love, to overlook the petty grievances of the day and to see the blessings back of them. Any one can be fine and great if he is willing to become as a little child and let the love of God express through him.

Suggestions for Meditation

Sunday. *I am willing to overlook the little things in my desire to express the larger attributes of God.*

Monday. *I rejoice in being a loving child of God.*

Tuesday. *I want others to be kind to me, therefore I shall be kind to others.*

Wednesday. *I say to myself when I am disturbed by what others say or do, "Peace, be still."*

Thursday. *The good everywhere responds to kindness. I touch the heart of God through love and kindness.*

Friday. *Politeness pays big dividends and it is free to those who will use it.*

Saturday. *I cultivate kindness and good will in my heart for the very joy of being kind and expressing good will.*

THE ONE THING LACKING

Chapter 7

REMEMBER that there is a reason for every failure. The reason is deeper than outer appearances: it is in the mind.

In the Bible we are told of a certain rich man. The rich man had kept all the commandments since his youth, yet he had not attained the results which he had hoped for. In his extremity he prayed to the Master on bended knees, asking to be shown how he could inherit eternal life.

He had faithfully kept all the commandments. What more could he do? There was one thing lacking. The Master divined the lack and said to the young man: "Sell whatsoever thou hast, and give to the poor . . . and come, follow me."

We are accustomed to think that a lack must be supplied by being filled by something. Here we are told of a lack which is to be supplied by getting rid of something.

What was the young man's lack? Was it the possession of riches? No, for many have lost their riches and still have not been able to enter into the kingdom. Neither was it that he needed to help the poor, for his all divided would not have greatly benefited the mass as individuals.

The lack was deeper than material possessions. It had to do with the mental attitude of the young man. He had kept the letter of the commandments but he had not understood the spirit. Here

was the lack, a lack of spiritual appreciation of God. God is Spirit, and He must be worshiped in spirit and in Truth.

"Thou shalt have no other gods before me." The rich young man had kept the letter of the first commandment; he had not worshiped idols nor had he bowed down to Baal in an outer way, but in spirit he had worshiped his possessions.

This young man's possessions had taken first place in his thoughts and desires. To him riches were more important than God and spiritual things. He desired eternal life very much but he was not willing to give up his wealth for it. Riches were his god, and therefore he was in spirit transgressing the first commandment: "Thou shalt have no other gods before me." The riches in themselves were not evil and the possession of the riches was not evil, but placing the riches in his affection ahead of God was his mistake.

We put our heart where our treasures are. If our heart is in mere material possessions then we find our treasures in materiality, and our rewards are material rewards. If our heart is in God, who is love, then our riches are in love. Love is eternal; therefore riches found in love are eternal. The kingdom of God is not visible to the eye; it is not known through any of the senses; like love, it cannot be seen—yet it is just as real as love is.

He who chooses material riches rather than eternal life chooses something which he will not be able always to enjoy, for when he loses life he loses his material riches. He who chooses eternal

life will be master of all things; things will become his servants instead of his masters. The rich young man chose riches, considering them more valuable than eternal life; in a few years he died and his riches were of no more use to him.

In a certain tropical country men capture monkeys by putting rice in narrow necked jars. A monkey reaches through the narrow neck of a jar, closes his hand upon some rice, and then is unable to withdraw his hand so long as he holds the rice. He will not let go the rice; thus he enjoys neither the rice nor his freedom. How much like monkeys men are in this respect! They will not let go of things in order that they may be free.

How do we let go of things? By putting our trust in God instead of putting it in things, and by loving Truth and righteousness more than we love things.

Every day we see men giving the best that they have for the attainment of riches. The riches remain with them for a short time only. When these men die their relatives quarrel over their wealth. "For what shall a man be profited, if he shall gain the whole world, and forfeit his life?"

How is one to worship God and still have earthly possessions? Simply by loving God more than these possessions. When a man accepts "graft" money he is putting money before God. God is justice and righteousness. When a man sells his sense of justice and righteousness for money he has proved that material things are

more important to him than spiritual things; yet spiritual things are the enduring things. Material things should be the tools of Spirit.

If every one worshiped God as Spirit there would be no dishonesty in the world; there would be no unhappiness in the world; there would be no poverty in the world. Men would not fight and worry over things, but they would joyfully trust in God and would live on the fat of the land.

It is difficult for a rich man to enter the kingdom of heaven, but "with God all things are possible." It is said that the word "with" should be translated "by the side of," therefore the meaning would be "by the side of God all things are possible", or "in coöperation with God all things are possible."

If a rich man coöperates with God, it is possible for him to enter the kingdom. Rich men and poor men alike are worshiping riches and are placing them superior to God. It is possible for one having nothing to worship riches, when his desire for riches is greater than his desire for spiritual understanding. The possession of riches is not the lack which Jesus spoke of. He referred to the unwise love for riches.

Suggestions for Meditation

Sunday. *The riches of God's kingdom are sufficient to supply my every need.*

Monday. *"Not by might, nor by power, but by my Spirit, saith Jehovah."*

Tuesday. *I seek first the kingdom of God and His righteousness.*

Wednesday. *My trust is in God, not in money.*

Thursday. *Through my love of God I am free from the bondage of material possessions.*

Friday. *All that the Father has is mine.*

Saturday. *No thoughts of selfishness or fear can stand in the way of my true success. God has provided all things necessary for my good and I have perfect trust in Him.*

PART V

Hints about Helping Others

MEDDLING

Chapter 1

REMEMBER this: Do not meddle in other persons' affairs. Each one has his own life to live. Each one has his own problems to work out. Each one learns by solving his own problems. You cannot help a schoolboy to learn his arithmetic by working his problems for him. You may be able to encourage him and to make suggestions to him, but he himself must solve the problems if he expects to become a mathematician. You may be tempted to help the little fellow who cries because he cannot solve his problem; perhaps you can solve the problem for him, thus temporarily relieving his crying, but when the next day's test is given to him he will be in a more tearful condition than ever.

We want everybody to be healthy and happy. Some of us are so zealous in the cause of Truth that we actually meddle in other persons' affairs in trying to make the persons over. Such officiousness is not helpful to us or to the ones whom we would help. The Truth student who holds affirmations to keep some one else from staying up late at night, or to cause him to quit smoking or to go to Sunday school, is meddling. Suppose that you did something which you yourself thought was all right, but some one else, deciding that what you did was wrong, tried to reform you. You would naturally resent such interference. The

other person might be wrong or he might be right; nevertheless, you would rightfully insist upon following your own conceptions of right and wrong. You should likewise allow other persons a similar privilege.

True reform starts within the heart. To reach the heart you must conform to harmonious, constructive principles. There is an old saying:

> He that complies against his will,
> Is of his own opinion still.

If we could make other persons over according to what we think they ought to be, we might be surprised at the unsatisfactory results. Even God does not try to make people good against their will. God gives every one freedom to do as he pleases, and those who comply with His law are blessed.

To give real help to others we should help them to find the Divinity within themselves. We can sometimes help them most by letting them work out their own problems. If we wish to help others we should remember that one sure way is to set good examples. Thinking persons are not going to accept what we say if we do not, by the way that we live, prove our words to be true. Every one wants health and every one has soul hunger for spiritual things, but the individual can appropriate only what he can understand, or what he can assimilate, regardless of what we think he ought to have.

It is quite true that other persons need encouragement and help in solving their problems, but we should not force help upon them. The

actual working of any individual's problem must be done by the individual. The athlete who desires to strengthen his muscles must himself take exercise. His paying another man to take the exercise for him would do his own muscles no good. If you are trying to help some one, do not do the things for him that he ought to do for himself; help him to do them; encourage him; but do not cry over him, do not baby him, and do not scold him. We can help most by pointing out the indwelling Christ to those who need help. When any one finds the Truth within himself he is on the road to perfection.

It is not fair to pray that another be made to do right, but it is fair and proper to know for another that he is in Spirit a child of God, because that is the truth. It is not meddling to know the Truth for any one; but to try to control any one else's actions is not in accord with Truth. Let us think of all persons as children of God, as inherently good; let each one also realize that he himself is a child of God and inherently good. When any person can help another with suggestions or with encouragement or with teaching, let him do so, provided that his help is desired. Every one who lifts up his own life will draw others to higher standards; therefore let every one pledge himself to attend to his own attainment of perfection and not meddle in the affairs of other persons.

Suggestions for Meditation

Sunday. *I am guided by infinite love and wisdom.*

Monday. *I hold no one in bondage of condemnation; the Truth has made me free.*

Tuesday. *I set every one free in Christ.*

Wednesday. *God's love fills the whole world.*

Thursday. *I see the Christ in every one.*

Friday. *I express the Christ light, that others may see to find their way.*

Saturday. *I realize that God can work through another as well as He can work through me, and I do not let my personal sympathy cause me to meddle in any one else's affairs. I pour out the love of God upon all.*

SYMPATHIZING

Chapter 2

REMEMBER that sympathy is a fellow feeling, a feeling shared with others. However, the word has come to be more commonly applied to a feeling shared with those under affliction; thus, the meaning of sympathy has taken on a negative quality. According to this meaning, a fellow feeling for a person under affliction implies that one person should be sad because another is sad. Under this interpretation, if some one is sick and I desire to be sympathetic, I try to put myself, mentally at least, in the same misery; in other words, I try to help the sick person by feeling as miserable as I can.

If I desire to sweeten a glass of lemonade I do not put more lemon juice into it, but I add sugar. It seems to me that the same plan should apply to my helping a sick person; instead of increasing the invalid's consciousness of sickness by adding the weight of my imaginary woe to his already heavy load, I should do everything in my power to produce the opposite effect. I should be happy and should talk about pleasant things and normal things. In this way I should be adding the sugar that would sweeten the situation.

When a friend is sad I can best help him by being happy. He may resent my joy at first, thinking that I am heartless, because he is used to negative sympathy. However, I know in my

heart that I cannot really help him by being sad. Persons with sick bodies do not make good nurses, nor do persons with sick minds make good nurses. One who dwells upon disease and troubles really has a sick mind and is not capable of inspiring or helping another person who is sick in body or in mind.

The human mind is very subtle; it falls quickly into this or that habit of thought. The person who is encouraged to seek negative sympathy falls easily into the habit of expecting it. As he becomes increasingly sorry for himself, he becomes abnormal in this negative condition. He craves more and more the negative sympathy of others. If he does not get it, he is unhappy. He is a creature of false habit, just as much as is the person who feels that he must have certain drugs.

We should be careful how we let other persons sympathize with us. Negative sympathy breaks down our native mental and spiritual strength. We must learn to stand alone with God. We must act as fearless, masterful sons and daughters of God should act. God gave us dominion. We should exercise this dominion.

If you sympathize with a child who falls down, he will cry as hard as he can. If you tell him that he is not hurt, that he is all right, he soon will stop crying and will forget about his fall. Truly, our troubles are in our minds; if we magnify them through false sympathy, we make the troubles worse. The kindest thing that you can do for your unhappy friend is to avoid sympathizing with his negative moods. Love everybody,

yes; but remember that real love is tempered by wisdom. Wise love would do what is best for a person, even though it is not what he would like. The kind mother does not feed her child all the jam that he wishes. Even though the child may cry for more jam, she knows that it is not best for the child to overeat.

We should not make the mistake of negatively sympathizing with ourselves, either. Being sorry for oneself draws clouds of adversity closer and closer, shutting out the bright horizon.

Some persons think that they enjoy being unhappy. When they have once caught the vision of God's joyous purpose in life, they discard this negative belief. God has meant us to be happy, to be joyous, to be healthy. If we would spend our time thinking about God's presence as life, love, joy, happiness, and all other good, we must no longer be interested in the negative aspects of life. We can form the habit of constructive thinking just as easily as we can form the habit of destructive thinking. Constructive thinking pays big dividends in health, happiness, and prosperity.

Suggestions for Meditation

Sunday. *I do not celebrate sadness. I rejoice in Truth.*

Monday. *I am not afraid to be glad.*

Tuesday. *The joy of the Lord is my strength.*

Wednesday. *I do not expect to gather fruit from weeds, neither do I expect to find happiness in negative sympathy.*

Thursday. *The love of God is strong and positive.*

Friday. *I love everybody and everything tenderly, but not sadly.*

Saturday. *As a child of the living God, I am master of my moods.*

HELPING CHILDREN

Chapter 3

REMEMBER that little children believe what you tell them, until you prove to them that you are not telling the truth. The child who is in your care is watching you to see if your actions conform to your admonitions. If you are true, you will strengthen the child's faith; if you fall short of Truth, you tend to break down his faith —not only his faith in you but his faith in all good things. Your variation from Truth may seem a little thing to you and something that the child will not notice, but childish eyes are very keen and they see many things which impress sensitive, growing souls. If you tell the child not to be angry, then become impatient and cross about something yourself, he will feel that there is something wrong; he will not believe so firmly after that in your sincerity.

I knew a mother who kept her child out of school to help her with the housework and sent a note to the teacher the next day telling the teacher that the child had been sick. The mother had told this child many times that he must never tell a lie, but the child was here given a lesson in lying.

When children are told to be harmonious and kind to one another, and then their fathers and mothers fight in their presence, the children will pattern their ideals after the object lesson rather

than the teaching. If you want harmony in your home the surest and best way is for you to be harmonious. It is much more efficacious to follow this practice than to try to make others harmonious.

Realize that your actions are being scrutinized continually and keenly by your child; do not do, think, or say anything that you would not want your child to do, think, or say. Realize that the Christ within you is calling to the little children, "Come unto me." Your child comes to you for the very bread of life. Are you going to give it the stone of materiality and the poison of deceit?

What you teach the child through example he may one day practice on you. If you teach him love and good will he will be loving and kind; if you teach him to hate and deceive in order to get along, he may hate and deceive you some day. If you think it is "cute" for him to play tricks on others you are teaching him to play tricks on you. If you are making him proud and selfish you may one day meet that pride and selfishness in an unpleasant way.

Place your child in the hands of infinite love and goodness; place yourself in the hands of infinite love and goodness, and sincerely ask for wisdom and guidance. Take your personal will off the child; let the Christ within him develop. Give your child practical lessons by being yourself what you want him to be. This may help you as much as it does the child. Perhaps you will find a new joy in living the Christ life. We cannot contact Christ without helping ourselves and helping ev-

ery one else. If you do not think it is worth while to practice the Golden Rule for your own sake, then do it for the child's sake. You will not remove the hard places from his life by toiling for him and pampering him, but you will fill his future life with radiance and success by training him in the positive, constructive rules of Christian living. Remember that these are golden rules, not iron bands.

The Golden Rule measures along a line of constructive thought, word, and action and is not necessarily a restraint and a rebuke. Children will enjoy doing good when that good becomes interesting and worth while. When a child is told "don't" and then is given nothing definite to do, he has to do whatever happens to come along. It may be constructive and it may be destructive.

The whole creation loves progress; if started along lines of progress the child will travel that road. Remember that there is no real success in this life that is not founded upon the inner contact with God the Father. Remember that Jesus did not take credit to Himself for His good works, but said that it was the Father within Him that did the work. So it is with you and with every one else who would really be helpful. You must remember that it is the Father within you that is doing the work through you, and that there is no problem too great, no obstacle too high, for God to take care of. Have faith in God, have faith in yourself, and have faith in your child. With this faith combine the great love of the Creator, and you can be instrumental in training your child

to grow into a happy, glorious man or woman. "With God all things are possible"; that is, in co-operation with God.

Suggestions for Meditation

Sunday. *The Christ within me says, "Suffer the little children to come unto me."*

Monday. *Not my will but Thy will be done.*

Tuesday. *Infinite love and wisdom are guiding me in my obligations to all children.*

Wednesday. *Through Christ I am made unable to offend or mislead any little one.*

Thursday. *The kingdom of heaven has come into my home and is shining in the faces of all the household.*

Friday. *I am determined to let my light shine in my home and to clear away the dark spots in my own consciousness, so that there will be nothing negative for my children to copy.*

Saturday. *We are all children of God, and we are greater than our naughtiness.*

CONVERTING OTHERS TO TRUTH

Chapter 4

REMEMBER that Truth teaches harmony and good will. The teachings of Truth rightly applied promote harmony and good will in the home, in the neighborhood, and in the business office. When some one says that he has offended his friends because he is a Truth student, something is wrong in his understanding of what Truth teaches. One who feels that he is estranged from his relatives because of Truth teachings has failed to grasp the spirit of the teachings. Perhaps the relatives do not approve of Truth because they do not understand it.

Your relatives' lack of approval is no reason for inharmony between you and them. You should leave them free to believe as they like. You should not force Truth ideas upon them. If you live according to the teaching of love and of good will, your family will be favorably impressed by your actions. If Truth teachings bring real benefit to you, your family will soon see it. If you continually preach Truth teachings to your relatives, but do not improve your own health and behavior by your study of Truth, you cannot expect them to be favorably impressed by your preaching.

Some persons are prejudiced against the very name of Truth. If such is the case in your family, why mention Truth in your home? If the subject of Truth gives offense in your home, or in your

neighbor's home, or in your office, do not discuss it there. Think it and live it and prove it, but do not give offense to any one. Truth teaches love and harmony. Sometimes the most harmonious and loving thing to do is to keep still. Actions speak louder than words. If your actions "speak" Truth—that is, express love and good will —your friends, your neighbors, and your relatives will gladly "listen" to them.

If you hear some one speak negative words because of his ignorance of the law, you should be patient, pleasant, friendly, and smiling while talking with him. You may have to listen to his negative words, but you can inwardly deny their destructive power. At the same time you can be friendly, pleasant, and courteous; without criticism and without condemnation in thought, word, or action you can say something good in return. You can talk about the things that you are both interested in, at the same time turning the conversation as much as possible into a constructive channel.

Do not find fault with others because of their spiritual shortcomings. Know the Truth for them. Be kind to them, encourage them in the right way, but do not dictate to them. Every one must find Truth for himself.

We can lead the way to Truth by setting a good example, and by giving suggestions when suggestions are wanted. No matter how much, in your judgment, some one needs Truth, it is impossible for you to help him to accept Truth against his will. Be patient with such a person

and trust God to work out the problem. If you are harmonious with your family, your friends, and your neighbors, you will find harmony expressing itself in all your affairs. God is love, and you will know Him as love when you express love toward every living creature. If you find inharmony between you and your family because of your advocacy of Truth, you should begin at once to express more of God's love, and to bridle your overzealous tongue.

Truth needs no defense. If somebody assails Truth, just keep your poise and do not be worried. Truth is able to take care of itself and of you also. You cannot add one thing to Truth or take one thing from it. You could not protect it if you would, and you cannot harm it. If you will cause your thoughts to conform to Truth, then your life will be lived in a safety zone. Truth cannot be insulted; Truth cannot be shamed; Truth cannot be made unhappy; Truth cannot be made fearful or disturbed. No matter what men may do or think, Truth shines forever. It is a protecting strength for all who abide in it. You cannot have Truth on your side, but it is possible for you to be on Truth's side. You do not need to fight for Truth; you need to unify yourself with it. Mountains may be washed into the sea, rocks may be ground into powder, but Truth is forever unchanged. Truth has its strength in Principle, in Spirit.

You need not be dragged down by the old beliefs and the negative thoughts of those who do not understand Truth. Sometimes you may not know

what to say or to do in emergencies; but if at such times you will ask in the silence for the Father to guide you, you will be shown what to do and what to say without giving offense.

Suggestions for Meditation

Sunday. *I am at peace with all mankind.*

Monday. *The peace and the harmony of the Christ mind now fill my whole life with joy and with good will.*

Tuesday. *I am filled with good will toward all my associates.*

Wednesday. *The perfection of Jesus Christ erases all inharmony from my body and from my affairs.*

Thursday. *Through the love and the understanding of Jesus Christ I am at peace with all the world.*

Friday. *I love my enemies and lo, I have no enemies.*

Saturday. *The light of the Christ love has shone into all the dark places and revealed to me the goodness of all souls.*

THE ONLY REMEDY

Chapter 5

REMEMBER that evil will not cure evil, but good will overcome evil. This principle was brought out very clearly by Jesus Christ when the scribes from Jerusalem accused Him of casting out demons by the help of the prince of demons. He answered them by saying: "How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. . . . And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end." He made these statements to show that it was necessary to use the power of God to cast out Satan. We should all understand this principle so that we can rightly deal with evil.

It is human nature to try to destroy evil by evil—to do wrong in retaliation for wrongs sustained. This does not cure the wrong. A boy slaps a smaller boy; the smaller boy tells his mother and the mother slaps the first slapper. He in turn tells his mother, and there is a neighborhood row. The point is, the wrong done by the first slap is not righted by the second slap. The general idea in cases of this kind seems to be that if the mother did not avenge the wrong the family name would be dishonored. Analyzing the situation, one must admit that the mother did not gain anything by her action. On the contrary, she lost; she lost her peace of mind and the respect

of her neighbors. She might have lost her teeth, or even her life.

Jesus was right from a common-sense viewpoint as well as from a spiritual point of view, when He said: "Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also." He proved by His works that good overcomes evil. It was through the power of good that evil spirits were cast out. Jesus did not stoop to contend with evil spirits. He had faith in the goodness of His omnipresent Father, God. His words carried the very substance of that goodness, leaving no room for evil.

The mother who was told by her little son that he had been slapped might have said to her little child: "Well, I am sorry, Johnny, that that boy struck you, but I do not want to make his mamma angry, so I will not say anything about it." This attitude of nonresistance on her part would no doubt have prevented some unpleasant results. However, she would not have been applying the full teaching of Christ and the roots of the wrong would not have been pulled out. If she had told her little boy audibly, or silently, that a slap could not harm him, for he was a child of God, and then silently sent thoughts of love and good will to the other boy, knowing that he also was a child of God and therefore could do no harm, she would have taught her son a constructive lesson. She would have overcome evil with good. If she had done it in the right understanding of God's omnipresence, the little demon of mischief would have been entirely cast out from the two boys' minds.

Another idea is suggested by Jesus' teaching concerning the divided kingdom. It is this: If Satan cannot do good without destroying himself, then God, who is good, cannot do evil without destroying Himself. Many persons are in the habit of attributing their trials, troubles, and sicknesses to the will of God. They think that an all-good, loving Father would send evil upon His children! An earthly father would not do this. God's kingdom is good and it is not divided. Man's troubles come when he transgresses the divine law. The prodigal son brought his troubles upon himself by going away from his father's house. When he returned to his father's house he was received with love and with a bounteous welcome. So we, when we have transgressed the divine law, should not be resigned to our fate, feeling that God is punishing us, but we should realize that there is something for us to do: draw closer to the Father. We may do this by cleansing our thoughts from selfishness, anger, hatred, impurity, greed, and obstinacy.

Good is the only remedy for evil, whether it be in international troubles or in children's quarrels.

Suggestions for Meditation

Sunday. *The will of God is good.*

Monday. *God's will for me is health, happiness, and prosperity.*

Tuesday. *Good chases away evil as light dispels darkness.*

Wednesday. *Love is a mighty protection against all evil.*

Thursday. *God is love and good will toward men.*

Friday. *My thoughts, words, and actions are based upon Truth.*

Saturday. *Truth has existed from the beginning and is everlasting. It cannot fail.*

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